

THE CONGREGATIONALIST

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A GRAY DAY.

BY EDITH M. THOMAS.



ALL the world's in love with May Day—

Open, laughing weather;

Is there one to praise the gray day—
Mist drops in the heather?

Said the poet:

"Let the world praise only May Day,
I am here to praise the gray day!

I, mine ear attuning

To its faint communing,

I, its sun divining,

Veiled with mist, yet shining—

I will praise the gray day."

All the world's in love with roses;

Who bestows attention

On the bud that ne'er uncloses—

Flower of dim, wild gentian?

Said the poet:

"Let the world praise only roses,

I the bud that ne'er uncloses!

Though its heart deep-centered

Never bee has entered,

Fancy, tired of roaming,

In its violet gloaming

Sinks down and reposes!"

All the world pays court to famed ones

High in honor seated.

Who will praise the great unnamed ones

And the brave defeated?

Said the poet:

"Let the world pay court to famed ones,

I will praise the great unnamed ones,

Sing their viewless trophies—

Word their silent strophes—

I their own true lover,

Till the world discover

These its great unnamed ones!"

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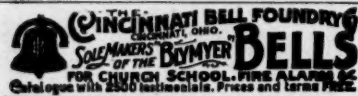
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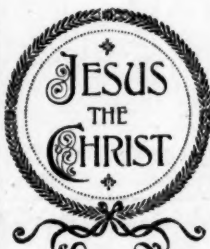
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Volume LXXVIII

Boston Thursday 11 May 1893

Number 19

SUNDAY last was notable in many of our churches for the ingatherings into membership. In some cases, as our tabular list shows, the accessions were so large as to indicate the presence of a revival spirit during the winter. Aside from the sweeping effects of evangelistic effort in some of our Western cities, there have been many less extensive but no less genuine religious awakenings in communities all over the land. Let us all be grateful for these new-born souls. Let wearied pastors and discouraged workers take heart as they gather the harvests of long and patient seed-sowing. And let those who last Sunday took upon their lips the vows of Christ and sat down for the first time at His table realize the greatness of the calling wherewith they are called and quit themselves like men.

The anniversary of the American Home Missionary Society at Saratoga this year ought not to lack enthusiasm if the record of a successful year can rouse it. To the good work in the field is joined the hearty support of the churches, which has brought the receipts of the society and its auxiliaries up to the grand total of \$739,841.39, which is \$77,052.11 larger than the receipts for the preceding year. The society is out of debt, has redeemed the \$50,000 Swett fund and has \$3,000 balance in the treasury. The legacy of \$150,000 from Mr. J. H. Stickney, just announced, will, we suppose, be available at some time during the coming year. All the conditions before the society are such as to encourage its officers to plan largely and to expect great results for the future. No one should think of giving less because the society is prosperous. Its work always grows faster than its resources, and its prosperity is good reason for pouring more generous thank offerings into its treasury.

The receipts of the American Board for last month were: donations \$33,968.62, legacies \$4,303.14. This is a decrease from the receipts of April, 1892, of \$9,774.76 in donations and a total decrease of \$24,321.51. For the last eight months the gain in donations has been \$10,831.54, but owing to the decrease in legacies the net loss is \$45,036.71. This loss is due to the falling off of the last two months, both in donations and legacies. Up to March 1 the receipts were nearly the same as those of the corresponding period the preceding year. Unless an effective rally shall increase the income of the board for the next four months, the year will close with much discouragement and crippling of the foreign missionary fields.

The gates of the World's Fair were closed to the public last Sunday, though the decision of the managers to this effect was so tardy and reluctant that large numbers were not informed of it and presented them-

selves at the gates to be refused the admission which was granted to thousands of holders of passes. The directors might largely have increased the enthusiasm which would contribute greatly needed support to the fair if they had early removed cause for suspicion of bad faith by a prompt announcement that they would obey the conditions on which they had accepted the appropriation from Congress. Instead of that, all sorts of expedients for evading honest obligations have been discussed, with the sympathy of the directors often expressed for those who favored Sunday opening. The same tactics seem likely to be continued. It is most unfortunate that men were not chosen to conduct this great enterprise who, whatever their personal opinions, would regard accepted conditions as law and authoritatively set at rest the anxieties of the public concerning the closing of the fair on Sundays.

It must be a matter for regret to all friends of Andover Seminary that two members of the senior class have presented themselves as candidates for the Unitarian ministry. This is not the first time that Unitarians have studied at Andover, nor that some of its students have become Unitarians. Under the statutes of the seminary, established by the founders, no Unitarian or other Protestant can be debarred from the privileges of the seminary or from graduating. Nor is the action of these two students necessarily an indication that their change of belief is the result of any teaching in that institution. But it is to be expected that this incident will raise the question afresh whether the methods there pursued of interpreting the Scriptures and of teaching theology are adapted to confirm or to shake belief in evangelical doctrines. As to theological teaching on one vital topic several of the professors appear to have answered satisfactorily in their volume just published, *The Divinity of Jesus Christ*, the very doctrine which these two students have rejected. We have no faith in a religion which does not ascribe to Him supreme authority and power and which does not find Him presented to men as divine in the New Testament. We believe that these students may have chosen the course they have taken notwithstanding the counteracting influences in the teaching and the spirit of the seminary, but we think the effect of their action will be to revive and clarify definitions of the differences between two widely variant beliefs, and to bring about a better understanding of what constitutes evangelical faith.

The appeal from the alumnae of Wellesley College, which has just been published in many of the newspapers, deserves a generous hearing and a substantial response. Attention is called to the fact that the situation, buildings, and treasures of art of Wellesley give the false impression of heavy

endowments, whereas the receipts from students are almost the sole means for meeting current expenses. This has necessitated three increases of the tuition fee, contrary to underlying principles of the college. In the interests of educational progress in general, and for the credit of the country, such an attempt to make bricks without straw should not be allowed to continue. The article by Dr. Clark on page 736 gives added testimony to the needs of our colleges for women and to the royal returns for funds invested in them. In view of the united appeal from the alumnae, we hope Wellesley will not have to wait for legacies, but that the friends of education will prove her friends at this time of her need.

HEAD OVER ALL THINGS TO THE CHURCH.

This is the title given to Jesus Christ by the apostle Paul. By this title He has been joyfully accepted by His church since its beginning. It is His body. Its members are redeemed by Him, walk with Him, live in Him. His presence is their inspiration. His words are the rule of their life because they are living words, ever being uttered afresh by one who is present, who knows their thoughts, who loves above all things His church for which He gave Himself and who is leading it on to victory.

In irreconcilable contrast to the Christian Church is any organization which claims its name but disclaims the consciously indwelling presence of its head. Just here is the impassable gulf between Unitarian and evangelical churches. What warrant is there for calling that a church of Christ which thrusts aside the claim involved in the very name of Christ and regards Jesus as one of a company of great religious leaders who have finished their work and passed away from earth? Does Jesus live today as the Messiah whom prophets foretold should be the Redeemer of the nations? Did God raise Him from the dead and place Him "far above all rule and authority and power and dominion and every name that is named, not only in this world but also in that which is to come?" Did God "put all things in subjection under His feet," that He might lead His church as a living presence? Or is this a delusion, while the church is only an organization of persons who seek to learn and apply ethical principles left to mankind in the teachings of Jesus and other masters?

These are the supreme religious questions of today, and are more and more to absorb the attention of Christian thinkers. As compared with these, much of the theological discussion on purely speculative questions is trivial. Far more vital is it to be assured beyond controversy that we have in this life a head to the church who has wrought redemption for His people, who may be addressed and heard in it, whose presence may be realized and who will lead it to final and complete triumph.

Several of the professors of Andover Seminary have done in this direction a signal service through the papers they have issued in the recent volume, *The Divinity of Jesus Christ*. They have shown that from the beginning the followers of Jesus recognized in Him a unique personality as the only begotten Son of God, having and using such divine authority and power as no one else ever exerted on earth, that Jesus Himself asserted such authority and power, demanding the supreme allegiance which only God can rightfully demand, that the early church from its beginning recognized Him as risen, living and present and the author of the new life which gave it being and growth. They have shown that Jesus Christ created and continues to create Christian character, which is the basis of the society of the redeemed, or the kingdom of God; that the spiritual revelation of God has been made through Him; that it is such a revelation as can consist only with the eternal relation in the Godhead of Father, Son and Spirit, and that it is a continuous revelation in the realm of character through Christ vitalizing the human spirit by the energizing of the Spirit of God. They have shown that Christ alone is capable of satisfying humanity in its desire to know God, in its longing to be free from the bondage of sin and in the desire of redeemed men to save the world.

These writers have frankly acknowledged that many questions concerning Christ remain unanswered, but they point to the fact that the approach to Him today is not for the purpose of solving a problem but of interpreting a person. The question men most earnestly ask is not, How do you explain Christ? but, How do you place Him in your own life and in the life of the world? The answer of Christ Himself, of His personal disciples, of the early church, and of Christian experience through all the ages is that He is the ever-living source of spiritual life, present with every believer as His Saviour and Lord, present always with His church as its head, inspirer and guide. Paul was a great leader. As a teacher He is still a great power. But what would Paul be without Christ, living now, conscious of the needs of His people and with power to satisfy them? Without Him what would the church be and what would be its hope? With Him, in Him, we can do all things. With Him, who died on the cross and rose again, and ever liveth, sin shall be vanquished and His authority established over all the nations of the earth.

KEEPING THE LORD'S DAY.

The sacredness of the Lord's Day appears to be less regarded every year. As the spring opens there is a fresh impulse on every hand to set aside its distinct features. Excursions invite. Summer houses are to be selected and Sunday offers opportunity for it. A long bicycle ride is specially attractive. The family are invited to visit relatives and it takes the whole day. At least, the house piazza, the Sunday paper and the novel set up their attractions against public worship.

The most painful fact about this gradual loss of the Lord's Day is that its sacredness is being destroyed by the Lord's followers. If every person lived up to his convictions

on this subject the day would be protected. Its value is lost through Christians doing what they would not wish other Christians to do on that day. If Sunday should cease to be the Lord's Day it would be because Christians have resisted the pleadings of their own consciences concerning it. No legislature can Christianize the weekly rest day. It can only free the day from the burdens of continuous toil. But if each Christian keeps it as in his best moments it might be kept it cannot be destroyed.

We therefore appeal to the followers of Christ to set His seal on His day in our land. Keep it free from labor. Lay no unnecessary burdens of toil in it on others. Make it a day for the conscience. Worship God in it, both in private and in public. Do some kindly service to others every Sunday in honor of the day. Make it an ideal day in your own life. Then plead in its behalf. But your own life will be the strongest plea. A Christian's character is largely determined by his use of his Sabbaths. The Christian character of the nation is decided by the way its Christian citizens regard the Lord's Day. To every citizen it comes each week as a sacred trust. Whatever others do, will you make it in your own life and experience the Lord's Day?

THE FINANCIAL PERIL.

The panic in the stock markets last week was due to certain immediate causes which business men well understand and which they do not greatly fear. Fictitious values which had been given to stocks of industrial combinations, such as cordage, sugar, rubber, etc., suddenly disappeared. Most of those who dealt in these stocks knew that their values were fictitious, but hoped to take advantage of the daring or ignorance of other dealers. The trading was a sort of gambling in which those who played staked risks and to some extent, probably, discounted their losses.

In this kind of business the public, of course, suffers, as it does from all traffic not founded on honest principles. But the panic itself is only a symptom of a far graver peril which concerns all classes, and which it is high time that all classes should consider. This nation is trying to make less than seventy cents' worth of silver stand for 100 cents in the world's market, and it will not be able to do it. The United States, financially considered, is simply one great business house, doing business with other nations as business houses. When it began to make seventy cent dollars and issue bills against them for 100 cent dollars, other nations took its bills and relied on its credit to make the balance good. Yet they steadily increased their demand for real dollars. In two years the United States Treasury has lost \$74,000,000 in gold, while the Bank of France has gained \$96,000,000, the Bank of England \$19,000,000, the Austro-Hungarian Bank \$26,000,000 and the Bank of Germany \$22,000,000. Six European banks have gained \$169,000,000 and the United States has lost nearly half of that amount.

But the loss of gold is not our greatest loss. The balance of trade against us with other nations for the nine months ending March 31, as compared with the corresponding period last year, is over \$250,000,000.

When all our dollars represented 100 cents each, other nations were glad to take our stocks and bonds on which they got good interest, in faith that they could exchange them for gold whenever they might choose. Now they are afraid that we will offer them seventy-cent dollars in payment and they call for the gold. American securities are offered in London, paying twice the interest of English securities, yet they are not wanted, because of the fear that American money will soon cease to be the money of the world. Therefore, during the last month, we sent out of the country over \$18,000,000 of gold and sterling exchange has risen to the highest point ever known here.

The country will perhaps never know how near to a great financial disaster it was some three weeks ago when it was reported that the Secretary of the Treasury would redeem silver certificates in silver coin. Had that been done, it would have meant simply that the whole currency of the country not expressly made redeemable in gold would have sunk to the value of 41 $\frac{1}{2}$ grains of silver for every dollar, something less than sixty-six cents. The prompt announcement by President Cleveland of the determination of the Government to continue to redeem its currency in gold has averted the disaster, at least for the time. But confidence has been shaken, and with reason. It will not be recovered till the futile attempt to give a fictitious value to silver is abandoned. The Government has bought vast quantities of it and stored it away. This accumulation is worth today \$80,000,000 less than the price paid for it. There is no wilder financial delusion than that which believes that when the Government sets an arbitrary price on silver, or any other commodity, that price will be accepted in the world's markets.

A few years ago endowment orders sprang up in Massachusetts, offering to give enormous rates of interest for money. The delusion was so transparent that it was at once, plainly and continuously, shown in newspaper articles. Yet thousands were deceived. A majority of the Legislature was persuaded to allow the swindle, and the perpetrators of it, under the protection of the law, have gathered in millions of dollars of hard-earned money. As was expected, nearly all these orders have already collapsed. The silver delusion is based on the same false principle, and if the people do not soon discover it they will be awakened to it by their losses.

This country has never had a better opportunity for prosperity than the present. English capitalists sought investments in the Argentine Republic, and three years ago their confidence was destroyed and much of their money was lost. Their Australian investments are now turning out disastrously. No other country offers so fair a field as ours for the world's capital to find safe investments with generous returns if only we can inspire confidence that our business is based on sound financial principles. To this end the most important step imperatively necessary is the repeal of the Sherman silver bill, stopping the compulsory purchase of silver by the Government, and placing this nation on the same financial basis as other nations. Our financial peril increases with every week's delay.

HOPE FOR THE HOPELESS.

One must be very wretched indeed to be hopeless. Miserable although many are; sinful, and conscious of it, although many are; they are very few who have reached the point of feeling and admitting that it is of no use to cherish any hope of their improvement any longer. Others may give up their hopes of us but we do not surrender all hope for ourselves, and become truly hopeless, until we have reached the lowest depths. The hopeless are the most forlorn and often the most desperate of all human beings.

Now it is to such that the gospel makes a mighty appeal. Whether their hopelessness be due to their external circumstances or their inward condition, whether vice has corrupted the outward respectability of life into disrepute or skepticism has undermined its strength, leaving its form still fair to see, in either and in any case no most hopeless soul is too far gone to be inspired and rescued by the Holy Spirit. If there were a lower depth than that of hopelessness, Jesus Christ would have gone down into that, as He has into the region of hope abandoned, in His redeeming, cheering mission. And there and everywhere "whosoever will" may look to Him and be saved.

If these words should fall under the eye of some hopeless one, among the thousands who may read them, let them be as if written for that soul alone, and let them say, "There is hope for you. It is no matter who or what or where you are. Christ loves you just as you are. He bids you hope. He tells you to take courage, to trust in Him, to do for His sake what you know to be right, and to let Him take care of all that may result. If you think yourself hopeless, you are the very one to whom His message is sent to bring fresh hope."

THE WEEK IN REVIEW.

The constitutional amendment for biennial State elections in Massachusetts has been defeated in the House of Representatives by a recorded vote (including pairs) of 103 to 91, or much less than the necessary two-thirds in favor. Since the agitation for biennials began in Massachusetts it has not suffered before such an adverse vote as this. Usually it has happened that the amendment would have the necessary two-thirds majority on the first of the two years required for its passage through the Legislature and would be defeated on the second year. But last year and this year it has been badly defeated on the first year's trial. Measured by votes and by the activity of the opposition, the amendment is less popular now than ever. Failure has been the fate of the strenuous efforts to procure the adoption of another constitutional amendment—one to provide for appointment by the governor, instead of election by the people, of the attorney-general, district attorneys, registers of probate, sheriffs and clerks of courts. There were 65 yeas to 127 nays. Those students of the problems of taxation, who have worked hard this year for relief from double taxation of personal property in other States held by residents of this State and of stocks of foreign corporations also so held, have been seriously defeated. The fact of double taxation was not denied, but it was held that to

change the law would increase taxation upon other people and that it was only right that the rich should be taxed as they now are.

The friends of good government have had two causes for rejoicing. President Cleveland refuses to continue as an office monger, preferring to be an executive and shaper of national policy, and Hon. Theodore Roosevelt has withdrawn his resignation as member of the National Civil Service Commission. This fact gives assurance that the law will be vigorously enforced and offenders pilloried in the public press by Mr. Roosevelt's trenchant pen. The former event marks an era in our methods of administration. We congratulate President Cleveland that he has had the courage to do what many of his predecessors have felt they ought to do. It has been left for him to say frankly, what all of them have felt, that listening to applications for office is "bewildering, perplexing and exhausting"; therefore, having regard for his duties as a servant of the public and knowing the limitations of his own endurance, he has refused after May 7 (Sunday) all personal interviews with those seeking appointments, except those especially invited. Moreover, he adds, "applicants will only prejudice their prospects by repeated importunity and by remaining in Washington." The same reasons that lead him to forbid the rush of office seekers also lead him to say that those who merely desire to pay their respects will only be welcome on the day and hours especially designated for that purpose. Senators and representatives are requested to aid the President in this laudable reform. Upon them rests much of the blame for the conditions which the President has had to face and now attempts to change. If they will but face their real duties as the President has the reform will be greatly accelerated.

Three Chinamen, who failed to comply with the Geary exclusion act, voluntarily surrendered themselves on the 6th to the United States marshal in New York City. Judges Brown and Lacombe of the United States District Court examined them and remanded them to be deported. Mr. Joseph Choate applied for writs of *habeas corpus* which were denied, and the counsel immediately gave notice of appeal to the Supreme Court of the nation. The prisoners were admitted to bail and the case now is before a tribunal which may be trusted to do justice and render a verdict speedily. The order, issued on the 4th, to the United States officials by Secretary of Treasury Carlisle, is responsible for the non-arrest of those who had failed to comply with the law, and though on general principles it is not wise to encourage a nullification of the will of the legislative branch of government by the executive, yet in this case the public has approved of the instructions which Secretary Carlisle issued. Based technically upon the fact that the act was not mandatory and that the Treasury Department was not in possession of complete details of the disregard of the law, the order probably really represents the efforts of the administration to avoid bringing on those complications with China which were hinted at last week in our Current Thought de-

partment and, as well, a genuine desire to have the national disgrace and peculiar difficulties averted, if possible, by a Supreme Court decision declaring the law unconstitutional. Here again, however, it is necessary to observe that it is a questionable proceeding, only justifiable in the gravest cases, thus indirectly to prejudge the outcome of any case before a judicial tribunal. What if the court decides the law to be constitutional?

The British House of Commons last week made a beginning in its consideration of the home rule bill in the committee stage, and thus entered upon the greatest task which it has had during the present century. The reform act of 1832, the poor law act of 1834, the municipal corporations act of 1835, the reform acts of 1867 and 1885, the several Irish land acts which have been passed since 1871 and the English county government act of 1888 are all monumental measures in the parliamentary history of Britain. But none of them will compare for length and complexity of detail with the home rule bill, and in regard to none of them was there anything like the contention and hostility which centers about Mr. Gladstone's great measure. Six of our pages would hardly suffice to print in full the home rule bill and its numerous schedules, yet in the committee stage every line and every clause of the bill may be debated, and any number of divisions taken. On an average about seven hours a day will be given to this stage of the measure, and it is estimated that nearly three months must elapse before the bill is reported from committee, read a third time and sent forward to the House of Lords. The debates in committee are mostly left to specialists and the attendance of the other members is usually small. When the bill is of a contentious character, however, large voting reserves have to be maintained by the government to help it through with those portions of the bill which are assailed by the opposition but deemed of vital importance by the government.

These reserves will be urgently needed for the home rule bill, and throughout the weeks of tedious debate which now confront the House of Commons every member of Mr. Gladstone's following will have to be in attendance unless he has arranged a "pair" with a member of the Unionist opposition. There are numerous clauses on which there will be some close fighting, but the great battles in committee will be waged over the clauses retaining the Irish members and over those adjusting the financial relations of the two countries. The government will be exposed to the greatest danger in the fight over the retention clauses. A number of its own supporters are opposed to this part of the bill, and when pressed by one of these in the House of Commons a few days ago Mr. Gladstone pleaded to be excused from stating at that time whether the government regarded the retention of the Irish members as vital to the bill. He suggested that it was a delicate question, and the House and the country understands the full significance of this reply, or rather this failure to reply. The summary way in which the prime minister let Keir Hardie know that the ministry intends to have the law enforced in Hull,

whatever may be the interpretation put upon it by the Radicals, shows that Mr. Gladstone still retains conservative notions about the rights of employers and the duties of the employed.

The defeat of the army bill in the German Reichstag by a decided majority—forty-eight in a total vote of 372—is not unexpected, despite the rumors of votes recently secured by Chancellor Caprivi through compromises with the clericals. As a victory it simply indicates that neither emperor nor chancellor, with all the power which their positions carry, have been able to overcome the resolute resistance of the representatives of the people against the imposition of greater burdens of taxation and military service. Prussia as a state and Prussian ideals have predominated hitherto. Now Bavaria and the southern states are crying, Halt! The people are protesting against the drain upon their purses and their manhood. The plea that Germany must keep pace with France in armament and enrollment no longer scares. Spokesmen for the people courageously set forth their grievances and their defiance with an intellectual power that is not to be despised, and the emperor for once is thwarted. The dissolution of the Reichstag, which immediately followed the decisive vote, and the call for new elections on June 15 have thrown Germany into a ferment equal to that through which Great Britain is passing, and if prophecy be a safe venture it is reasonable to suppose that the new Reichstag will be quite as resolute and unbribable as the one that has just melted away.

Harold Frederic, whose personal investigation of the condition of Russia entitles him to speak with authority, cables to the *New York Times* that Russia is contemplating, yea, has begun, the wholesale expulsion of Jews from Poland, which fact, he says, will make the exodus due to the edicts of 1801 relatively insignificant, for the Jews in Poland number one million and a half, are more skilled as artisans, and their assimilation by the nations to which they flee will be a task of greater proportions and accompanied by more serious economic disturbances. As Mr. Frederic says:

This huge wave will be swinging westward by every available outlet, and you may be sure that European states will agree upon nothing else so cordially as on the desirability of shunting off this stream straight to America. But if that refuge be refused them, or made exceptionally difficult, there may be some hope of a concerted remonstrance to Russia.

Just now we serve, as it were, as a sort of international safety-valve. If we could shut our gates for a while against the undesirable elements of Europe forced to take refuge here there might be an explosion over there which would ruin dynasties but clarify the air and bring in a new era for downtrodden peoples. While Russia is intent upon getting rid of the Jews by force she by diplomacy hopes to get hold of such of her subjects as flee to this country because of their participation in plottings against the czar and the monarchy. Protests against our new treaty with Russia continue, and no more forcible one has been made than that by Mr. George Kennan in the *May Forum*.

The conflicting reports from Cuba, if sifted, resolve the situation into the familiar story of the outbreak of a few malcontents and their suppression by the Spanish forces. Key West and Madrid probably have been more excited than Havana, for the outbreak is condemned by that large and influential party in Cuba which seeks to secure relief from Spain through peaceable and constitutional methods, a result which it would seem is more and more likely to follow if the dispatches from Madrid several weeks ago were correct. From Hawaii the reports are quite as conflicting as those from Cuba, in some instances indicating that the correspondents are seeing what they want to see. If Mr. Charles Nordoff of the *New York Herald* is to be believed, the provisional government is tottering to its downfall, and it needs but the withdrawal of Mr. Blount to precipitate a conflict between the royalists and the provisional troops and a reinstatement of the ex-queen. Other sources of information, however, give quite a different impression. We are confident that Mr. Blount has not done the wise thing in refusing to take counsel with the leaders of the educated, Christian, non-native population. They have given the islands whatever desirability they may have as a prospective portion of our nation. They or their fathers went to the islands, not to speculate on the natives or for personal aggrandizement, but to give Christian civilization, and, having wrought a wonderful result, it is natural that they should prefer incorporation into a government which is based on equality before and under the law. They as well as the natives and the traders should be included in any study of popular sentiment.

IN BRIEF.

Too many of the earnest pleadings for church union are simply aspirations after denominational conquest.

When shall we have as great a passion for saving souls from death as some have had to secure the release of the condemned murderer Harris from his doom?

We wonder what explanation could be made by that pastor who permits his church to pay him a \$3,500 salary, while its total gifts to the seven benevolent societies amount to \$132.

Miss Frances Willard, by the advice of an eminent London physician, will not return to America at present as she had intended but will spend the summer in Switzerland. Few women would be as much missed as she will be in her native land.

The action of the Episcopal Convention last week changing the canon so as to permit women to vote at the parish meetings was sensible. Women are allowed to do their full share in working and giving in the church. Why should the privilege of voting be denied to them?

It is not reassuring to read that a majority of the Board of Lady Managers at the World's Fair favor Sunday opening. Their position on this question weakens the argument that if women were granted equal suffrage with men the feminine vote would always be given in support of honesty and morality.

The driest statistics are occasionally enlivened by a facetious entry. A collector of ministerial records recently had a blank returned with these entries: *Date of death*—"Not yet passed the dead line." *Cause of death*—"Deacons." Against the line, *Honorary de-*

gress received, another minister wrote, "Grandfather, March 3, 188-."

If cable dispatches are correct, the Women's Temperance Association in England is passing through stormy times. Lady Somerset was re-elected president last week, but by only a small majority, while 175 branches of the association threaten to secede. The trouble has arisen from a proposal to bring politics into the organization.

Senator Patterson, whose death we record in this issue, was the second to pass away of the company who went to the London Council on the steamship *City of Chicago*, which sank in the sea last summer. In the picture of the delegates taken in the gardens at Woodfords he sits beside Rev. Dr. Henry Allon. Now both have joined the larger company of Christians in the land beyond.

The work of the Lord's kingdom in New Orleans is so far completed that the editors of the *Southwestern Presbyterian* have leisure to write a four column editorial against "females [*sic*] speaking and praying in a promiscuous religious meeting." The W. C. T. U. and the Y. P. S. C. E. are troubling the Presbyterian waters down there more than the lottery or the prize fight.

Yale's victories over Harvard in football and boat race have been said to be due to the fact that Yale has had better trainers for her men. Is there a similar reason why Harvard won the contest last week in the intercollegiate debate which came off at New Haven? Harvard wins so uniformly in this kind of contest that we think it is high time for Yale to re-enforce her faculty in the department of elocution.

The Year-Book figures show that the Congregational denomination is more than holding its own. The additions by confession were almost a thousand more than last year, and the total additions show a gain of 2,502 over the figures for 1892. Yet who does not feel that with such a gift of the Holy Spirit as the Father is ready to bestow this growth might be greatly accelerated? For receiving that gift each member of the churches is responsible.

The warden of the Central Prison at Toronto says in his report to the Ontario government that "of 25,000 children brought to Canada by Miss Macpherson, Dr. Barnardo, Mr. Quarrier and others, from Great Britain, only three per cent. have lapsed into crime." As these children were nearly all homeless waifs gathered in London and other great cities, the greatness of the results viewed from the standpoint of Christianity or humanity or political economy are most inspiring. Where is romance realized more than in this work for neglected children?

Bearing on the question of compulsory worship for college students it should be noted that the practice prevails on English men-of-war. The correspondent of the *New York Sun*, who journeyed from Hampton Roads to New York on the great warship *Blake*, witnessed the daily service. "Is it a good thing?" he asked an officer. "O, a very good thing," said he. "It brings them all together, it sets them to thinking of something better than worldly matters and it satisfies the strong, sentimental side that every true sailor has."

The Bishop of Winchester, Dr. Thorold, dedicates a volume of sermons just published, to "the dear memory of Phillips Brooks . . . strong, fearless, tender, eloquent, incapable of meanness, blazing with indignation at all kinds of wrong, his heart and mind deep and wide as the ocean at his door, simple and transparent as a child, keen with all the keenness

of his race." This is but one of the many tributes to the late bishop emanating from great men on the other side of the water. Few Americans ever won from the English such warm and unaffected appreciation.

Recently the Old Colony Railroad Company felt compelled, for protection to its passengers, to refuse transportation to persons who show signs of intoxication. The first night the order went into effect upwards of fifty persons were taken from the company's station in Boston and given lodgings at Division 4. It is somewhat startling to quietly disposed travelers to know that so many men in various stages of drunkenness have been going out nightly on the suburban trains of one railroad. It would seem only reasonable for all the railroads to make and enforce the rule of the Old Colony.

By no means a minor element of the approaching Saratoga home missionary anniversary will be the gathering of the feminine clans enrolled in the various home missionary State unions. They are organized to aid our five national home missionary societies in spreading gospel thought and life throughout the land, and many of our most active Christian women are putting their best strength into this cause. The meeting of the unions will be held the morning and afternoon of Tuesday, May 31, the morning session being for the State officers and the afternoon session open to all. It is hoped that every State and Territory will be represented.

The logic that underlies much of the Christian effort of today is summed up in a saying of Principal Fairbairn's:

The physical condition of large masses of men is unfriendly to common morality, and whatever is unfriendly to common morality is hostile to the achievement of union with God. When we raise the physical life of men, give them purer air, better water, more wholesome food, we contribute to their chances of moral improvement, and by contributing to their chances of moral improvement we contribute to the possibility of their Christian perfection. It will not do for a certain type of evangelical preachers to forget that this is a logical and not a sentimental or heretical saying.

Although many candidates have been discussed in the newspapers as possible successors to Phillips Brooks for the bishopric of Massachusetts, the choice was made in the Episcopal Convention in Boston last Thursday on the second ballot. The bishop-elect is Rev. William Lawrence, S. T. D. He is a graduate of Harvard in the class of '71, and is forty-three years old. He pursued his theological studies at Andover, Philadelphia, and the last year in Cambridge Divinity School. His first charge was Grace Church, Lawrence, from which he came to take the professorship of homiletics in the Cambridge school. On the death of Dean Gray in that institution in 1889, Dr. Lawrence became dean, which office he now holds. He was the candidate of the broad church party, and will without doubt administer the diocese in the same spirit which characterized his predecessor, Bishop Brooks.

The Sunday newspaper of the city multiplies at a rate which is at least equal to the decrease in church attendance. One of the dailies of this city on April 30 issued several hundred thousand copies of a sixty-page paper, containing 5,943 inches of advertising. Another of its rivals boasts that its average circulation on April's Sundays was 165,894, a gain of nearly ten thousand over the record for April, 1892. These papers went throughout New England, invading every town and competing with the churches of every, even the smallest, community. As if this were not enough, we regret to have to chronicle the fact that the weekly journals of the manufacturing towns and county seats of the interior are preparing to compete for some of the pecuniary

profit that comes to the proprietors of Sunday newspapers and intend to issue editions on Sunday. The *Transcript* of North Adams began last week.

Our denomination mourns the loss of one of its staunchest friends because of the recent death, at Baltimore, of Mr. J. Henry Stickney, a wealthy iron merchant. He was deeply interested in the development of Congregationalism, especially in preserving the memorials of its history. He was greatly interested in the institutions commemorating the Pilgrims at Plymouth, and bequeaths generous amounts to perfect monuments in their honor. He was a prominent member of the Eastern advisory committee to represent Congregational interests at the World's Fair. With characteristic generosity he has bequeathed \$30,000 to the First Church, Baltimore, \$150,000 to the A. H. M. S., and \$15,000 to the A. M. A., provided these institutions incorporate the word Congregational into their names; \$18,000 to the Massachusetts H. M. S., \$10,000 to the A. C. A., \$20,000 to the C. S. S. and P. S., \$25,000 to the N. W. E. C. and \$5,000 to the A. C. and E. S. He was a prominent member of the First Church in Baltimore, of which Rev. E. A. Lawrence is pastor.

STAFF CORRESPONDENCE.

FROM BOSTON.

It is so many years since the Massachusetts General Association has met in this city that its sessions next week are looked forward to with unusual interest and it is expected that the meetings will be well attended. This will be the first trial of the new method of direct representation, which permits a church to send as delegate either its pastor or a layman, and there is a good deal of eagerness to discover how the plan will work. Some fear that it will result in a gathering almost exclusively ministerial in its make-up. The program published in full on page 756 is attractive and well-balanced.

Except for the brilliant display in the Public Gardens of hyacinths and other venturesome growths that constitute the vanguard of the floral hosts, one would not guess that summer is only a few weeks distant. The laggard spring has tended to postpone that relaxation of social and church activities which usually sets in about this time of year, and as yet the round of meetings, lectures and entertainments is not perceptibly contracted, though a certain class of citizens times its exodus from the city for May 1, regardless of the weather but not unmindful of the tax gatherer. There is in Boston no end of interesting public occasions not strictly of an ecclesiastical order, but so connected with social progress that one who desires to keep in touch with the advancing movements of our time finds it difficult to follow even a fraction of them. Just now Hampton Institute claims the attention of our local public more urgently and justly than ever. The outcome of meetings held recently in the Old South Meeting House and elsewhere is a strong appeal for an addition of \$100,000 to the meager endowment of the school, and in view of the fact that this year marks the twenty-fifth anniversary of the founding of the institute this effort to enlarge its resources is especially timely. Boston has always reserved a warm corner in its capacious heart for General Armstrong's noble school and it will not fail to respond to this call for a special lift to meet a special need.

Sometimes these good causes inadvertently

appoint the same evening for their public exercises as was the case the other evening when the Boys' Brigades from all over the State rallied at Clarendon Street Church and the Working Girls' Clubs of Massachusetts at Huntington Hall. Those who attended the former gathering gained a better idea of the extent of the Boys' Brigade movement, seeing it concretely embodied in the bright-faced, uniformed lads and hearing its possibilities described by Professor Drummond, who has been so closely identified with it in Scotland. He is especially anxious that young men of education and culture be induced to devote some of their leisure to the guidance of this rapidly growing organization. Professor Drummond, by the way, concludes his Lowell lectures this week and goes at once to Chicago.

It was quite a different company at Huntington Hall. Masculine faces were few but the working girls themselves with their badges and banners and seated in their respective clubs made a picturesque and animated assemblage. Half a dozen years ago working girls' clubs were beginning a tentative sort of existence; now there are nearly fifty in different parts of the State, and each seems to be doing creditable work, while they all are welded together into a well-officered organization which has developed already much *esprit de corps*. The address of the president, Miss Edith Howes, was the most telling thing at the anniversary, pervaded as it was with a fine and rare spirit of sympathy and helpfulness.

The record of the Union Rescue Mission on Kneeland Street for the year ending April 1 shows remarkable activity for this new work. With few exceptions meetings have been held every night in the year, and the aggregate attendance has been about 24,000; 1,332 men and women have bowed in prayer in their own behalf; 12,048 homeless men have been sheltered over night; 5,587 hungry men have been fed at the free suppers which are given there every week; 4,862 days' work has been furnished to men out of employment; in the rescue home 19,183 meals and 5,400 lodgings have been furnished to hungry men. In the industrial department the men who have been picked up from the street have manufactured in the year \$9,874.60 worth of brooms and whisks, which have been sold. The superintendent of the mission, William H. West, says that the rescue work is now making more of an impression upon the neighborhood than at any other time in its short history and the institution is growing so rapidly that larger quarters must be had. Homeless men sleep on the floor and benches every night for lack of better lodgings. Many notable instances of reform have occurred already. Friends of the mission desire that people with time or money to give for the uplifting of the fallen should come and see the practical and successful way in which the work is done and then help extend its influence.

Another enterprise which ranks high in the esteem of those who know it best is the North End Mission, where Rev. C. L. Younkin and his wife are putting in their best energies seven days in a week. Here, too, an industrial branch is maintained and the past season the Sunday afternoon meeting has been very popular. An Italian band has been pressed into service, thus securing

music of a spirited and taking order. About 150 men have signed a temperance pledge. The rapid transit plan for Boston is at last reported. Its main feature is an elevated track from Sullivan Square in Charlestown to Guild Row in Roxbury. From the old Court House to opposite the junction of Shawmut Avenue and Tremont Street (that is, through the entire congested district) the line follows the so-called "alley route" between Washington and Tremont Streets. Beyond the southern point named the line runs between Washington Street and Shawmut Avenue to the Roxbury terminus. The new street will be thirty feet wide and will not be used at all for teams. Connected with this plan is one for a way under Tremont Street, wide enough for four tracks, to run from Pleasant Street to Scollay Square or to some point further north, where there will be a convenient union with the surface tracks. It is already evident that there will be strong opposition to the plan, but, on the whole, it meets with more popular approval than any other solution of the rapid transit problem yet proposed.

FROM CHICAGO.

The *Congregationalist* desires to inform intending visitors to Chicago this summer of the location of various churches, that people may not be at a loss where to go on Sundays or ignorant of what they go for. Many will arrive in the city strange to its ways and places as were Shakespeare's two friends, Sebastian and Antonio, one of whom asks the other:

"What's to do? Shall we go see the reliques of this town?"

Antonio: "Tomorrow, sir; best first go see your lodging."

Sebastian: "I pray you, let us satisfy our eyes with the memorials and the things of fame That do renown this city."

Antonio: "In the south suburbs at the Elephant is best to lodge. I will bespeak our diet, Whiles you beguile the time and feed your knowledge

With viewing of the town."

A dialogue like this will pass between numberless new Sebastians and Antonios in Chicago. Every policeman, every hotel clerk, and in a pinch every Chicagoan, will do his utmost to put Sebastian on the right quest to feast his eyes "with the memorials and things of fame."

Governor Washburn of Massachusetts once told in a public meeting of his experience in a leading hotel of Chicago when he asked its clerk to direct him to the New England Church. The clerk didn't know of a church by that name. To the inquiry if there were any Congregational church near by the answer was a general negative, as if the existence of such a religious body in Chicago were very doubtful. Even now, though there are about sixty Congregational churches within the city borders, one cannot rely on an ordinary hotel clerk or policeman to find out their location. A thousand could tell you that Professor Swing preaches at Central Music Hall on State Street, or that the People's Church, served by Dr. Thomas, meets at McVicar's Theater on Madison Street, to one that knows the First Congregational Church, where Dr. Goodwin preaches, is at the corner of Washington Boulevard and Ann Street, West Side; or that the First Presbyterian Church, with Dr. Barrows as pastor, stands on Indiana Avenue at Twenty-first Street, South Side.

It will be impossible to do more than make a limited selection among the churches, having in mind those of somewhat differing types situated in the three grand divisions of the city and most easily accessible.

For convenience sake we will keep the churches in each section separate, beginning with the South Side, where, it may be supposed, the larger number of World's Fair visitors will have lodgings. First comes Plymouth, located on Michigan Avenue, near Twenty-sixth Street, where it is certain the seating capacity will prove insufficient for the crowds who wish to hear Dr. Gunsaulus in his own pulpit. The South Church is a beautiful structure at the intersection of Drexel Building and Fortieth Street. Dr. Willard Scott, the pastor, scarcely needs any introduction to Congregationalists the land over. His church is quickly reached by those who lodge near Jackson Park. The University Church (until recently known as South Park Church) is but a short distance from the University of Chicago, corner of Madison Avenue and Fifty-sixth Street. The new pastor is Mr. Rubinkam, one of the university instructors. In this district belong Armour Mission, with its large Sunday school held Sunday afternoon at three o'clock, to be found at Thirty-third and Butterfield Streets, and not far away the Workers' Church on Butler Street, near Thirty-first. For persons rooming at Hotel Endeavor, or anywhere south of the fair grounds, it will be worth while to worship at the Duncan Avenue Church, where Mr. Grannis is pastor, or to pay a visit to the church at South Chicago, where the pastor, G. H. Bird, rejoices in a new model building suited to the manifold needs of his working people's parish.

Keeping to the south division we move westward, and, if one's quarters are in the neighborhood of Englewood, the Pilgrim Church, Rev. A. L. Smalley, pastor, will extend a hearty welcome to all of Pilgrim faith and spirit. Their place of worship is at Harvard and Sixty-fourth Streets, where they exhibit numerous signs of prosperity in the thick of Chicago's church-going people. Pilgrim has a cluster of Congregational sisters pressing all about—North Englewood, corner of La Salle and Fifty-ninth Streets, Trinity, corner of Wright and Seventy-first Streets, and Auburn Park at Seventy-seventh and Wright Streets, where Rev. H. T. Sell has been pastor since leaving the Sunday school work.

Crossing over to the West Side, far the most populous part of the city, we find the First Church already mentioned. About a mile beyond stands Union Park Church, with Dr. Noble for pastor, and so well located in juxtaposition to the Chicago Seminary and within stone's throw of Dr. Withrow's and Dr. Lawrence's fine churches on Ogden Avenue, though it is not designed to convey the impression that these churches ever do throw stones at each other. Going further westward we reach the Leavitt Street Church, Dr. Prudden's, situated at the corner of Adams and Leavitt Streets, where, in a new church and by indefatigable labors, a large success has been attained during the past eight years. The Warren Avenue Church, one of the newer enterprises, is at the corner of Warren and Albany Avenues, directly west from Union Park. Here Rev. J. A. Adams has accom-

plished good results along with his editorial relations to the *Advance*.

On the West Side is the greatest field for people's churches adapted to the masses or the classes mixed as Chicago only mixes humanity. The Covenant Church, Dr. Brooks, pastor, at Polk Street and Claremont Avenue, meets this need efficiently. Bethany is another of this kind, at Superior and Lincoln Streets, Rev. W. D. Westervelt, pastor. But, if one wishes to visit the heart of foreigndom, let him go to Bethlehem Church, our Bohemian foster-child, cared for by Dr. E. A. Adams. Those who have read that extremely interesting biography of Deacon C. F. Gates, entitled *A Christian Business Man*, will see at Bethlehem the outcome of his consecrated service. In the same region, but set in the midst of Italians, Russian Jews and "the sweat-shop" population, is the Ewing Street Church, at 241-243 Ewing Street, an example of the attempts of the Chicago City Mission Society to do "down town work." About two blocks distant stands the Hull House, famous as Chicago's first and most advanced experiment at university settlement, managed by Miss Jane Addams and Miss Starr.

Congregationalism has not grown on the North Side correspondingly with its rapid increase in other parts of Chicago. Still there are several fine churches there and their pastors only need be named to give promise that visitors will be well repaid who worship among these congregations. New England Church, with its New England pastor, Dr. Johnson, might almost consider it the first duty of Eastern people to attend there. It was built by New England money after the great fire in 1871. The location, at Dearborn Avenue and Delaware Place, is one of the finest in the city, having Unity Church for next neighbor and looking across the small park toward Newberry Library, nearly ready for occupancy.

Lincoln Park Church is another creation of Eastern bounty. It stands not far from the celebrated park whose name it bears, at the corner of Garfield Avenue and Mohawk Street. The pastor, Rev. David Beaton, is doing for this church almost an equal task to that which revolutionized Berkeley Temple and revived the Fourth Church, Hartford. Despite the odds all against them and the drift into other churches, matters are turning out more favorably. Nobody will miss it who worships at Lincoln Park Church Sunday morning and walks through Lincoln Park among the trees in the cool of the day. Still north and toward the lake we reach the end of our round at the Church of the Redeemer, Rev. C. L. Morgan, pastor, located on School Street near Evanston Avenue. Any who are interested in novel methods to secure Sunday evening audiences by the religio-secular program will here find them.

For those who love to browse in other pastures when away from home the information is added that the First Baptist Church, Dr. Henson, pastor, is at South Park Avenue and Thirty-first Street, and Immanuel, where Mr. Gifford preaches, on Michigan Avenue near Twenty-third Street.

Dr. McPherson is over the Second Presbyterian Church, to be found at corner of Michigan Avenue and Twentieth Street. Bishop Cheney of the Reformed Episcopal

Church preaches at Christ Church, corner of Michigan Avenue and Twenty-fourth Street.

Those wishing to hear one of the most prominent Methodist ministers may visit Trinity, where Mr. Bristol is pastor, located on Indiana Avenue near Twenty-fourth Street. Sunday preaching service is held in Sinai Congregation, Indiana Avenue and Twenty-first Street, where the eminent Dr. Hirsch is the preacher of reformed Judaism. The Moody Church, more correctly styled the Chicago Avenue, is on the corner of La Salle and Chicago Avenues, North Side. Mr. Moody is now in Chicago planning special evangelistic work, in which no less than 200 persons are to be engaged during the summer months.

It may be that Congregational Welshmen will be among the summer guests. They will gladden the souls of their Welsh brethren at the Sardis Church by paying them a visit at 143 Peoria Street, where Mr. Evans is pastor. Those who are friendly to the German work in our churches will find the South German Church, corner of James Avenue and Ullman Street, in charge of Mr. Sattler.

Scandinavians will be made welcome at the Second Scandinavian Church, on Butler Street near Thirty-first Street.

The list of places of worship is necessarily very incomplete. By writing to Rev. J. E. Bissell of Batavia, Ill., the secretary of the Chicago Ministers' Union, a directory of the Congregational churches and missions in Chicago and vicinity can be obtained so long as the limited edition supplies the demand. As a last word, will not visiting Christians during the World's Fair "do the thing that lies next them," i. e., go to the small, unpretentious church, if it is the nearest one to your lodgings, though the pastor be unheralded and to fame unknown? Quite as likely his preaching will "minister grace to the hearers," and those who worship in such places are quite as likely to be those who "worship in spirit and truth, for such doth the Father seek to be his worshippers."

Q. L. D.

FROM AUSTRALIA.

The word Australia is very often loosely applied to the group of islands which, taken together, make up Australasia, but, strictly speaking, it should be confined to the continent which comprises the five colonies of New South Wales, Victoria, South Australia, Queensland and Western Australia. The word Australasia covers these colonies together with the island colonies of Tasmania and New Zealand.

Australasian Congregationalism began in Tasmania in 1830. It has not made very rapid growth there. The census of 1891 gave 4,501 adherents. This is not a large return for a colony which has an area of 26,375 square miles and a population of 152,619. Tasmania is apparently a healthy place, for six Congregational pastors were able to make up amongst them 300 years of pastoral life in that colony. New Zealand has an area of 104,235 square miles and a population of 634,058. In this great extent of country Congregationalism is very poorly represented. The census returns gave our adherents as 6,685. Congregationalism is completely overshadowed by the Church of England and the Presbyterian Church.

New South Wales, "the mother colony," with an area of 309,175 square miles and a population of 1,165,300 contains more Congregationalists than any other colony, the number being 24,112. During the last decade the increase of population has been at the rate of 49.56 per cent., the denominational increase at the rate of 68.28 per cent. Between the colonies of New South Wales and Victoria there has been for many years a keen rivalry. Victoria is the smallest colony on the Australian continent. It is, however, the most thickly populated. With its area of 87,884 square miles it has a population of 1,157,804. The adherents of Congregationalism number 22,120, being 1.06 of the population. Congregationalism took its rise in Victoria in 1838 in Collins Street, Melbourne. The church in that place is now under the pastoral care of Dr. Bevan, a name as familiar to American as to Australian ears. Though the Collins Street Church has been affected, like other churches in these colonies similarly placed, by the influences of "suburbanism," it has not suffered to the same extent and is, at the present time, under its genial and scholarly pastor, a center of wide influence. South Australia has an area of 903,425 square miles with a population of 325,760. Next to Western Australia it is the largest of the colonies. In the census of 1891 there were 11,882 who registered themselves as Congregationalists.

The next colony to be named is Queensland, which has an area of 668,224 square miles, with a population of 410,346. The census of 1891 gave 8,571 Congregational adherents, a percentage of 2.17 of the population. Organized Congregationalism began in the town of Ipswich in 1851. Queensland has been called "a colony of magnificent distances." A Congregationalist leaving one of the churches in the capital, Brisbane, would have to travel 200 miles north before coming to the next Congregational church and 200 miles further north before coming to the next.

The last of the colonies to be referred to is Western Australia. It is the largest and most thinly populated of them all. It has an area of 975,920 square miles, with 53,285 people. We have three churches, with 1,573 adherents. Congregationalism began there in 1847. Until very recently it was a "crown colony," governed directly from the colonial office. It is now, however, under "responsible government."

Throughout the foregoing statistics I have given not the number of church members but the number of those who placed their names upon the census paper as adherents. The total number for Australasia is 79,434. If we reckon that one in five is upon the church roll (probably a fair estimate) we shall have nearly 16,000 persons in fellowship. These are small numbers out of a population of nearly 4,000,000. In estimating the relative growth of Congregationalism it must, however, be remembered that it has not had the advantage of state aid, which has been enjoyed by other denominations. It is largely due to the efforts of the Congregationalists and Baptists that state aid has been abolished in every colony except Western Australia. South Australia is the only colony into which state aid was never introduced. The result is due principally to the Congregationalists, led by Rev. G. D. Stow. The last remains

of state aid (except that in Western Australia) were swept out of Australasia in 1871. The tendency of the present generation of Congregationalists is to "organized independency." The most notable combined effort which has been made by the Congregational churches is what we are accustomed to call "the jubilee scheme." In 1883 the New South Wales churches celebrated the jubilee of Congregationalism in that colony by an offering of £39,000, payment of which was extended over a period of three years. Victoria followed up the action of New South Wales by raising a fund of £45,000, payment of which was extended over a period of five years. South Australia raised £15,000 and Queensland £10,000, so that the several jubilee schemes resulted in a total offering of £109,000 for the four colonies.

As respects contemporary events, the Wesleyans have been holding their conferences, but the matters they have dealt with have, speaking generally, been of denominational interest. The same may be said of the meeting of the New South Wales Presbyterian Assembly, which closed after sitting for eight days. The New South Wales Wesleyans sat for seventeen days. The atmosphere in both ecclesiastical parliaments seems to have been at times electrical, and the Methodists sat a good part of the time with closed doors. I venture to doubt the wisdom of this. The New South Wales Conference passed a resolution calling attention to the evils of the drink traffic and urging Wesleyans to co-operate for the promotion of "any measure which places in the hands of the people the power to diminish or suppress" it. Both the conference and the assembly passed resolutions protesting against the prize fights carried on in Sydney under the disguise of "glove contests." Two recent deaths in these contests have directed public attention to the subject of prize fighting. It was thought that the combatants could not be touched under the present law. However, the police have arrested two pairs of pugilists who contemplated battle, and it is hoped that by this method of preliminary arrest the evil can be grappled with.

In my last letter I spoke of the Queensland floods. They took place at the beginning of February. In March came floods in New South Wales and the scenes of ruin and desolation witnessed in Queensland were repeated here, though not on quite so extensive a scale. The loss of property is estimated at £1,000,000. It is very sad and the colony must rise to the occasion and relieve the distress. At the same time one cannot help asking whether when people build and plant in the way of a river which has a steadfast habit of overflowing its banks they expect the laws of nature to be altered for their benefit.

The political unsettlement continues, though the opponents of the government seem more inclined to settle down and accept the *status quo*. The most hopeful omen for the future is that Christian people seem to be awakening to the necessity for putting into Parliament men of clean life who have a sincere interest in measures dealing with the morals of the people. But in this matter they are terribly handicapped by the conduct of some who have been associated with churches. There is, for instance, C. R. Staples of Victoria, who is undergoing a

sentence of five years' imprisonment. He started a £100,000 affair with a paid-up capital of £37 10s. The annals of land booming might be searched in vain to find a more audacious piece of financiering.

The Christian Endeavor movement in New South Wales has now reached the "local union" stage of development. W. A.

CURRENT THOUGHT.

AT HOME.

Elizabeth Stuart Phelps, in the May *North American Review*, writing on *The Gates Ajar*—Twenty-five Years After, says of her famous book and its "human argument for a divine truth," that "that effort of a girl's pen has never been overthrown by any counter conclusion of the woman's more mature and cautious religious faith." Nevertheless, she adds: "The Biblical Revelation throws some light upon our future existence, and no Christian believer would incline to underrate it. But perhaps it is timely to say here that I do not lay quite as much stress as I did in youth, having come to believe that it was not one of the primary objects of the Bible to gratify human curiosity in this direction, but by a divine reserve to stimulate both thought and trust, so far as these are affected by the final mysteries which so intimately concern all men. . . . The Creator will not forever confuse and confound the created. Heaven alone can justify earth, and as God liveth justification is sure."—John Burroughs says: "Science knows no other plan of redemption than the survival of the fittest, knows no other day of creation than this day, knows no other fall of man save the present daily fall of ignorance and vice, knows no heaven or hell save those we make for ourselves, knows no immortality save the persistence of life and force, and, finally, knows no God save the infinite power that fills and floats all things."

Rev. Dr. Alexander McKenzie, in the May *New England Magazine*, tells the story of Phillips Brooks and Harvard University, which is one of "a son serving the mother. It was an elder son in the old homestead counseling his brothers." "What was the secret of his influence over men? . . . It was the man. . . . His preaching was the expression of himself. . . . There are no finer hearers than college students; none more critical, more just. . . . He gave them his life, and it was only life they wanted. . . . They saw this man and became more manly in their own desires. From belief in him they came to believe in themselves. . . . We follow his own teaching when we look beyond himself. What he taught he did. . . . His mind and heart, open to the world, were wide open to the divine life, and this became his own."

Prof. E. H. Johnson, writing on *Christian Crotchets*, in the *Examiner*, says: "The question is fairly open to pious and thoughtful souls, whether, as the Nicene decrees, in consequence of the Arian controversy, put Christ so high that men turned to Mary for a mediator, so in consequence of the modern Unitarian controversy, and even of the modern study of Christ from love of Christ, we may not be in some risk of leaving to the many who do not worship our Lord, or to the few who are greatly above the average in spirituality, the privilege of a conscious relation with the Godhead Himself, while we other narrower minds make a crotchet and a limitation out of the name of the only Mediator with God. That is to say, we become less religious by being more Christian, and in some cases I have thought less Christian the more Christ was named. The praise of His person was an apology for depreciation of His work."

The conservative *Presbyterian* does not ap-

prove of statements made by Rev. R. F. Horton in his lectures at Yale Seminary: "He says that 'the history of the Anglo-Saxon race is as divine as that of the Hebrews.' That is, being interpreted, the Decalogue which the Lord gave unto Moses is not more divine than *Magna Charta*, or a penitential Psalm of David than a misanthropic song of Lord Byron's. We begin here to get some reason for Mr. Thackeray's pungent sarcasm that the 'peerage is the Englishman's second Bible.' The first Bible is the record of inspired men who wrote as the Lord commanded them and left behind them 'oracles' for the generations to come. The 'second Bible' is the work of heralds and genealogists, and they describe what they would call the flower of the nation in the past."

ABROAD.

Prof. A. B. Bruce, contributing to the *Review of the Churches* (April) symposium on the sacraments, says: "I see in the ideas of sacraments entertained by sections of the Christian church an exemplification of degeneracy, or false development, analogous to what took place in the Hebrew religion when it issued in Rabbinism, or in the religion of ancient India when Vedism gave way to Brahmanism. . . . As certain diseases, after age-long dormancy, revive into new virulent activity, so in religion phases of thought and conduct, supposed to have been argued to death centuries ago, may revisit the earth to run a new career of influence and power. . . . An extravagant estimate of the worth of sacraments may give rise to the theory that they have no worth at all, and to the practice of total neglect. . . . This is the position already of the Quakers. A disposition to take up this ground may be indicated in the disuse of sacraments by the Salvation Army."

To the suggestion that the question of the maintenance of the Establishment in Scotland be determined by a plebiscite, the *British Weekly* says: "If the government proves untrustworthy on religious equality, it cannot be relied on to pass a safe scheme of home rule. For Mr. Gladstone's principle that a majority should have its way in establishing and endowing the creed it favors is one which Non-conformists repudiate with their whole energy of conviction. To them it is not a matter to be voted on; it is one of right or wrong. They could not, without belying their deepest convictions, accept establishment or endowment; nor can they acquiesce in the continuance of what they regard as entirely contrary to the first principles of Christianity. That is why we have nothing to say to a plebiscite."

COLLEGES FOR WOMEN.

BY REV. N. G. CLARK, D. D.

It is obvious that due proportion between the gifts for higher education to colleges for men and colleges for women is by no means observed. Colleges for men are receiving bequests and donations that run up into the millions every year, while comparatively small sums are given to colleges for women. The reason is not far to seek. Higher education for young women is of comparatively recent origin. It is hardly twenty-five years since colleges as such for women began to be organized. There were a few institutions, like Mt. Holyoke Seminary, here and there, but no thought that colleges of equal grade should be established for women as for men.

The progress, however, in this direction, and the recognition of the claim of woman to the highest culture, marks a new era in the history of woman as well as of the best interests of society. Sufficient time has not yet elapsed to secure proper attention to

the importance of securing proper endowments to colleges for women. The almshouses of such colleges are as yet too few, and their influence is as yet quite unequal to that of the alumni of colleges for men. A hundred years hence we may suppose that through the almshouses of colleges for women adequate means will be supplied, but for the present there is a great dearth of means, and even women, as appears from the reports of the past year, seem far more ready to bestow large sums on colleges for men rather than on those for women. This sentiment will, of course, change in time, but before that change occurs it devolves on thoughtful men and women to have regard to a just proportion in bestowing their benefactions on colleges.

There is another quite important consideration that ought to be kept in mind—the drift in most of our colleges for men toward substituting science for language as a means of culture, and to study the physical sciences for purely secular ends after leaving college. In connection with this is the marked tendency in colleges to adopt elective courses, and thus limit the higher education to particular lines of intellectual effort, just as in the mechanical arts men are limiting their attention to a particular object, so that a dozen men, for example, may be employed in making a single article, as a watch or even a shoe. The principle adopted in the arts is being carried into our higher education and the result is proficiency in some one branch of science or knowledge, instead of the broader culture which used to be known by the word "humanities." Now to meet this defect in our higher culture which is likely to tell so heavily on the true social life of our time there is no better means than securing the higher education of our young women. In the competitions of trade and of business life generally, men are now, and in time to come will be still more, absorbed in their special pursuits, and the highest culture in the home and in society is to be left to our cultured women, not to speak of the ever widening work of the church opened to them on every hand, at home and abroad. Who has not seen in the range of his acquaintance women who, as wives of professional men or of successful business men, are the radiant centers of the choicest influences for good in the communities where they live—the stay and support of the pastor, in charge of the benevolent enterprises of the church, of various literary circles, an inspiration of better thought and worthier aims to all who know them, especially keeping their husbands, brothers and sons from being swallowed up in the secular currents of the time. A due regard, therefore, to the best interests of our social life and the welfare of the church will be promoted by the higher education of our women, and we earnestly commend it to thoughtful men and women who have means to bestow.

We would gladly commend the example of Professor Horsford, who has done so generously and so wisely for Wellesley College, supplementing in some measure the generous benefactions of Mr. and Mrs. Durant. We would commend also the example of some individuals who are at this time supplying Mt. Holyoke College with necessary buildings and equipment for scientific study

there and for other wants of that institution. But both of these colleges, as well as other colleges for women, are in need of larger equipment. More young women have applied already at Wellesley than can be received as new students for the coming year. Two or three cottages like those already built are needed to accommodate the new students. If more students are to come a new chapel must be erected and the present building can be appropriated for classrooms. This is but one example. Other buildings are needed both at Wellesley and at Mt. Holyoke. I speak of these only because of my personal acquaintance with them; enlargement is indispensable to their greatest success.

Two things more I beg to notice in connection with these other wants: the endowment of professorships instead of leaving their support dependent upon the income from students, and, secondly, a large fund for the support of students of limited means but of great promise, who will otherwise fall of the education they desire. A hundred scholarships at Wellesley would not supply the need in that direction and as many more at Mt. Holyoke would be rapidly taken up, and young women of the greatest promise and of the finest intellectual character, of noble, Christian aims, would thus be added to the highest social influences and spiritual forces of our time.

THE ETHICS OF SALVATION.

II.

BY REV. GEORGE D. HERRON, D. D.

Christ may be to us in our ignorance, as He was to the apostles in theirs, the spring of all hope, the source of all righteousness, the power of all work, if we surrender to His absolute authority our whole career of life. No man can be greater than his faith and there is no faith where there is no self-surrender. The mind may assent entirely to all that Christ claims for Himself and accept as true His teachings concerning the duties of man without the life being vitally related to Him. No matter what our opinions about Christ, we do not believe in Him any more than we give over to His keeping and direction our every relation and activity. Belief in Christ can mean no less than a life of fellowship with Him as the source of life. That faith is a fiction which does not accept Christ's way of life as the divinely chosen course of life for all men. One might accept without question the historic creeds about the person and work of Christ and live an outwardly religious life while utterly without faith in Christ as Master. Christ cannot be a Saviour from sin and hell to any man who will not accept Him as Master of his daily life. Christ is our Saviour only so far as we accept Him as Ruler of our thoughts and deeds. The man who calls Christ his Saviour, and yet does not believe in the practicability of the Golden Rule in the world's business and social life, has no vital faith in Christ. We do not believe in Christ any more than we are willing to obey Him.

It is the religious self-delusion of the modern church that calls Jesus Lord without dreaming of doing things that He commands. On the other hand, it is equally delusive to attempt obedience to the commands of Christ apart from the surrender

of the inner life to Him for spiritual sustenance. The creedless Christian moralist and the Christless devotee of the creeds are alike without the living and the saving faith which is the power of a genuine Christianity. We have no right to consider ourselves or decide our conduct, apart from Christ. Apart from Him we can do nothing. Except we abide in Him and He abide in us we cannot bear the fruit of righteousness. We have no power to obey the Golden Rule or keep any of His commandments save as we receive that power through fellowship with Christ. He is the vine and every human being is a branch. As the branch cannot bear fruit of itself if detached from the vine, no more can we live a life of Christian virtue, except in an artificial and formal sense, apart from the union of our inner beings with the soul of Christ.

Morality which may appear very beautiful is nevertheless a lifeless mechanism if it has not its sources of action in the love of Christ. There is a subtle moral dishonesty in the attempt to do the things Christ tells us without calling Him Lord as profound as the hypocrisy that calls Him Lord without obedience. He who appears to be keeping Christ's commandments without allying himself both inwardly and outwardly with Christ deceives himself and his fellowmen as much, if not more, than the hypocrite who professes what he does not practice. The body can no more live without the soul than the soul can live without Christ as its life. The race will stand or fall with Jesus of Nazareth. The fate of Christ will be the destiny of our humanity. We dare not think of society or the individual apart from Him. We are free moral agents only in a narrow and restricted sense of the term.

The individualism which has marked the religious and political thought of the past three centuries rests upon false foundations and might logically result in universal anarchy. It is the race that is the unit and not the individual. We are members one of another and are all the body of Christ, as truly as the hands and feet are members of the same body. Humanity is the body of Christ. As truly as the branch withers apart from the vine so surely must death come, sometime and somewhere, to the individual who does not consent and rejoice to be a living and fruitful member of the body of Christ. In Christ the history and destiny of the race culminate. He is the crowning glory, the head and heart, the life and truth of our humanity. There is no other object than Jesus to attract and sustain an absolute and intelligent faith. We were created in Christ and in Him we are redeemed. By no other power than faith in Him can we overcome the world. In Christ and not in individual freedom, not in independent moral action, is the perfection of our human nature. We are complete in Christ. Because He lives we live also and only because He lives. Christ in us is our hope of glory. We are free only as we are the slaves of Christ and accept our freedom in His name. Except we walk in the light of an unfading vision of Christ we walk in the dark. Faith in Christ will make a small man great and the lack of faith will make a great man small. The world's faith or unfaith in Christ is the channel through which the centuries will flow.

The salvation of Christ is as far-reaching

as human life, deeper than human sin—higher than human hope, investing all the tasks of men with a divine sacredness. As the redemption which Christ has wrought unfolds in the processes of history every earthly occupation shall become a ministry of His gospel. There will come a time when buying and selling shall be sacraments of moral fellowship, and the reverence that gathers about the supper table of the Lord shall hallow all our eating and drinking. Everything that man does will become an act of worship and all human life an unbroken communion with God. Government will become prayer and commerce a devotional service. The end of our salvation, in the sense in which it can be said to have an end, will be the revelation and the establishment of all the springs and activities of life as religion. For life that is not religion, whether in the workshop or the home, on the highway or in the church, is under the power of death. The fruition of our redemption will be a complete humanity, a humanity complete in Christ, a humanity physically, intellectually and spiritually delivered from the corruption of sin and the power of death.

Our knowledge of the depth and height, the length and breadth, the universal completeness of the redemption of Christ is scant and primary. But it is our highest duty and most joyous privilege to follow on to know the Lord our Saviour. New light is breaking from the skies of Christian hope. The analogy between our times and the day of Christian beginnings is sharp and unmistakable. The kingdom of heaven is at hand. Voices of need and woe, voices of war and peace, are calling the church to repentance and our Christian faith to a wider vision and a diviner obedience. To freshen and purify and enthuse our Christianity is the work to which the living Christ now calls those who are willing to be his chosen disciples. We each have our part in making ready the way of the Lord in our homes, in our church, in our city, in our nation, in the world, in building the new earth of peace and righteousness which God is creating beneath the false customs and decaying systems and crumbling social structures of human selfishness.

THE SUFFOLK SOUTH IN 1854.

II.

BY REV. A. H. QUINT, D. D.

Among the noticeable books issued in 1854 was the *South Side View of Slavery; or, Three Months at the South, in 1854*. Its author was Nehemiah Adams, pastor of the Union Church in Boston.

Other works of Dr. Adams were more highly appreciated. The *Communion Sabbath*, issued in 1855, contains thirteen rich and helpful sermons. *Agnes and the Little Key*; *Bereaved Parents Instructed and Comforted*, by her father, tells its object in its title. The title does not, however, describe the excellence of the work, whose sustained interest and touching gentleness, as well as spiritual faith, could come only from a warm heart, a remarkable intellect and personal experience. *Bertha and Her Baptism* was another book of the same beautiful type. *Christ a Friend and The Friends of Christ* were rich expositions of occurrences found in the Gospels. *Evangelical*

faith has seldom found their equal in expression. Dr. Dexter's book of Twelve Discourses, issued in 1860, was intended to be little more than privately printed to aid in the erection of a new house of worship, but the discourses were admirable specimens of sermons which united wealth of thought with fine arrangement and clear expression. Dr. A. C. Thompson furnished, in 1859, a tender, thoughtful and Scriptural work entitled *The Better Land*; or, *The Believer's Journey and Future Home*. He added, in 1860, *Morning Hours at Patmos*, and in 1863 *The Mercy-Seat*; or, *Thoughts on Prayer*. Dr. Laurie had, in 1853, given to the public the wonderfully interesting work, *Dr. Grant and the Mountain Nestorians*, which his own experience enabled him to make so life-like. In 1865 Dr. Laurie issued that delightful volume, *Woman and Her Saviour in Persia*. Although tending to anachronism, I must mention his volume entitled *The Contributions of our Foreign Missions to Science and Human Well-Being*, published in 1881, a work of inestimable value and interest, recognized as such both here and in Europe. Dr. Stone, I believe, did not furnish a volume until 1866, when he gave to the public *Memorial Discourses*, which were practically a farewell to Park Street, which he had made so attractive. Dr. Kirk gave in book form, in 1860, *Discourses, Doctrinal and Practical*; but I am not sure that these discourses, however good, will ever reproduce the fascinating charm of his fervid eloquence. Homiletics find the same difficulty in Whitefield's sermons. Professor Phelps began his volume publications in 1859 with that spiritual work, *The Still Hour*. I mention these few volumes because they came out at about the same period in the life of our association.

But Dr. Adams's *South Side View* brought great wrath upon him. It ran counter to the rising spirit of antagonism to Southern slavery, and those from whom he differed were bitter. Partisans, no matter how good their cause, are likely to be unreasonable and virulent. Perhaps the better the cause the more violent is its defense. Even the *Congregationalist* said (I quote from memory only) that many persons would consider it a calamity to see him ascending the pulpit stairs in their churches. All manner of abuse was hurled at him. He was an oppressor, a robber. He upheld "the sum of all villainies" from love for it. But in fact, although immovable in any position which he took, there never was a more conscientious man, nor one of kinder heart. The first time I ever saw him was in Park Street Church on some occasion when he led in prayer. The sweetness of the petitions and the gentleness of tone and spirit, deeply impressed me and I inquired of one near me the name. I learned that it was Dr. Adams, who, I had been led to suppose, was a hard and unfeeling despot. The trouble with his *South Side View* came from the fact that he happened in the South to be among some kind-hearted and amiable people, heard their statements of their perplexities and sympathized with them in their own difficulties. I do not believe he was a lover of slavery. I had become quite well acquainted with him from his great kindness to me. In speaking of this book one day, which he thought had been greatly misrepresented, he conceded

that the rejection of his more favorable view of Southern affairs was natural. "Brother Quint," he went on to say, "I do not wonder that people do not believe what I described in my book. I would not myself have believed it if I had not personally seen it." I know I was rude, but I could not resist saying, "All right, doctor; you know I have not seen it." The good man caught the hint at once, and after a moment's blank look laughed most heartily.

I think that his mistake was in theory. He was much like President Lord of Dartmouth College in this matter, although not so extreme. Dr. Lord believed, I suppose, that slavery was a divinely patriarchal institution, but he had no conception of American slavery. He appeared to think that Abraham called his servants into prayers immediately after breakfast every day, personally instructed them in the Westminster Shorter Catechism and supplied them with cake and ice-cream at least twice a week, required only eight hours as a day's work, with a half-holiday on Saturday, or rather Friday, afternoon, and supplied all liberally with pocket money. At least, this was the impression he made upon us. But Dr. Lord was a grand man, and Dartmouth was, I believe, the first Eastern college to receive a colored student. Dr. Lord admitted such an one, and when threatened with an exodus of other students he said that the colored boy should stay even if it caused every other student to leave Dartmouth. The colored boy did stay, and the victory of equal rights was achieved. Dartmouth has never reversed that action.

The twenty-fifth anniversary of the pastorate of Dr. Adams was observed March 28, 1896. One speech at the celebration aroused much wrath. It was that of the almost peerless orator, Rufus Choate, one of Dr. Adams's parishioners and firm personal friends. During that speech I sat within six or eight feet of the speaker, being on the platform, and I watched his wonderful face. I will quote something which Mr. Choate said in that speech:

I have uniformly found it to be true that I heard nothing, was assailed by nothing, was secularized by nothing, was defended or attacked by [for?] nothing which I had done, nothing for which I had voted or acted in the political world without. All of us spent the week before, and all of us were obliged to spend the week afterwards, more or less in that same heated, heaving political world; there we acted, there we had to debate, there we lost our temper; but I thank my pastor that I am able to say, in the presence of so many and such respectable clerical friends as these, as those I see about me, that never in an introductory prayer, never in a hymn, occasionally or in the ordinary course of public worship selected, never by any illustration in any sermon, by any train of association, right or wrong, was I carried back into the world that I had left and which I should have been willing, for that day at least, to have forgotten forever.

Mr. Choate was sharply accused of praising his pastor for never troubling one's conscience. This was untrue. No man could more acutely bring a hearer to feel his own sin than could Dr. Adams. What Mr. Choate objected to was the preaching of political sermons. It was a time of intense feeling upon the slavery question, which had really become a national question, made so by national legislation. The moral sense of the people awakened to the fact that the system itself was a sin. Discussion of the subject as a political one did not much longer trouble anybody, for every

one saw it was no political question when slavery fired upon Sumter. The history of those days shows that technical barriers and constitutional limitations and established institutions cannot withstand the progress of free thought and widening liberty.

This was in 1859. More than once I thought of that speech of Rufus Choate, and of its dislike of political preaching, when a few years after the great lawyer's only son, bearing the same name, was an officer in the same regiment with myself—a generous young man, who often unconsciously flashed out the brilliant mental characteristics of his father. For the "heated, heaving political world" was substituted the tramp of armies and the voice of cannon.

THE MORAL VALUE OF A DOG FIGHT.

A SKETCH FROM LIFE.

BY REV. SAMUEL LANE LOOMIS, NEWARK, N. J.

"More teachers are wanted at the mission school," said the minister. "The need is imperative. Who can go?"

Tom Jones could go and he knew it very well. He did not wish to go, however, for he was hard at work on week days reading law and Sunday afternoon was his only time for literature, for music and for rest. He hated to give it up. Moreover, he had "neither inclination, experience nor aptitude for mission work," so he affirmed in hot argument with his conscience as he strode home from church. But conscience failed to be convinced. He therefore, with a sigh, turned his back on Ruskin and his violin, borrowed a quarterly, "crammed" the lesson, put in a prompt appearance at the chapel and offered himself as a teacher that very afternoon.

The superintendent, seeing in him a bright, energetic fellow, with an athletic build, straightway decided that he was the very man for a certain difficult class which had but just been organized. Now everybody knows, by hearsay, more or less about the nature of that thing which in a mission school is termed "a difficult class," and some have the knowledge of experience. These latter, at least, will feel a lively sympathy for our hero as they behold him led down the narrow aisle between buzzing groups of boys and girls and seated in the midst of seven wild, harum-scarum street urchins, as untrained and intractable as so many unbroken bronchos, fresh from the range.

The lesson was on Zechariah's vision of the golden candlestick, whose seven lamps were fed from an unfailing fountain. The meaning of the vision is suggested, as you know, by the memorable words that follow it, "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." No earnest disciple could ponder such a lesson without profit, and our friend, while preparing to teach it, had himself derived not a little comfort and encouragement from its message as he set out upon this new enterprise.

He soon found, however, that to receive the lesson for himself was one thing, and to impart it to that pack of young rascals was quite another. Profoundly ignorant as they were of the very alphabet of spiritual truth, they could hardly have gotten a distinct

idea of the meaning of that lesson even if they had tried. He might almost as well have lectured to them on the digamma or the fourth dimension of space. But did they try? Not they. After looking him over for a moment or two with a mild curiosity, they proceeded to entertain one another in their wonted fashion—jostled elbows, kicked shins, compared jackknives and other property and carried on all the while an animated conversation in a loud and penetrating undertone. At last, while the teacher was attending to the preservation of order at one end of the line, a young anarchist at the other shied a hymn-book clear across the room, which struck off the hat from one of the lady teachers. Thereupon a great deal of tittering arose among the neighboring classes and all the neighboring teachers said, "Hush!" and looked shocked and grieved. The superintendent said, "Boys!" very sternly and looked shocked and grieved also, and surprised as well.

This little episode convinced Thomas Jones that the lesson for the day, however well it might fit him, was not for his class, he therefore closed his Bible and looking them full in the face riveted the attention of the lads with a most remarkable question.

"Have any of you boys," said he, "ever seen a dog fight?"

"Seen a dog fight?" said one of them, after a moment's astonished silence, "yaas; all of us has seen dog fights. Why, mister, I've seen a hunderd!"

"When did you see the last one?"

"Well," after some hesitation, "de last good dog fight I seen was Christmas Day."

"When did you last see a dog fight?" Jones asked another boy.

"Las' Sunday mornin'," was the prompt reply.

"I seen one yisterday, mister," said another.

"Humph!" said the rascal that threw the hymn-book, "I was to a dog fight this mornin'."

Having had the freshest experience, as was ascertained by dint of careful inquiry, the last mentioned youth was invited to describe the encounter which he had witnessed.

"It was like this," he began, eagerly, "me'n Ferd Schultz was comin' up de avenue to Third Street, when I heerd a great yelpin' back of Joe McGaffin's place. I run and looked fru de fence, and there was a yaller dog and a curly black dog fightin' good, all by theirselves. I just stuck my head inter der saloon an' hollerd, 'Git onter der dog fight!' an' mor'n ten fellers come runnin' out de back door, Joe amongst 'em, wid his apron on, an' we made a ring round de dogs."

So the story went, and every boy in turn matched it with another, brief, circumstantial and vividly told, and all commanding closest attention from the entire class.

When the last story was completed the teacher began to ask questions after the Socratic method in some such wise as this:

"Do you like a dog?"

"What do you call a good dog?"

"What do you like about a good dog?"

"Would you like to be a dog?"

"Would a good dog make a good boy?"

"What is the difference between a dog and a boy?" and so on.

It was a success. The boys leaned in toward the teacher and listened intently and answered his questions freely. There was no more disorder in class No. 16. Neighboring teachers turned about in their seat and looked with undisguised astonishment and immeasurable relief. The superintendent smiled a delighted smile.

"Don't I know human nature?" quoth he.

Before the sharp stroke of the bell announced the closing exercises Thomas Jones had given his pupils a lesson that they never will forget on the moral nature of man, the immortality of the soul and the sinfulness and danger of sin and had pointed them to the Saviour of the world.

"Say, fellers," one little chap observed to the others as they were going out, "say, fellers, ain't he de boss teacher?"

SCROOBY CLUB SKETCHES.*

XIX. MORE HAPS AND MISHAPS.

BY REV. MORTON DEXTER.

Autumn had now come and the work of gathering their harvest and making ready for the winter demanded attention. Their crop of corn was small but at first it appeared to be sufficient and they sought to supplement it with a store of fish and game. Says Bradford:

They begane now to gather in ye small harvest they had, and to fitte up their houses and dwellings against winter, being all well recovered in health & strenght, and had all things in good plenty; for as some were thus employed in affairs abroad, others were exercised in fishing, aboute cod, & bass, & other fish, of which yey tooke good store, of which every family had their portion. All ye somer ther was no wante. And now begane to come in store of foule, as wintre approached, of which this place did abound when they came first (but afterward decreased by degrees). And besids water foule, ther was great store of wild Turkeys, of which they tooke many, besids venison, &c. Besids they had aboute a peck a meale a weeke to a person, or now since harvest, Indian come to yt proportion. Which made many afterwards write so largely of their plenty hear to their freinds in England, which were not fained, but true reports.

This confidence in the sufficiency of their supplies, however, was soon dissipated. On Nov. 11 the Fortune arrived, a small ship sent by the London Company which had been on the way since early in July, in which came thirty-five additional settlers, together with Robert Cushman, who had started with the Pilgrims on their own voyage and had returned in the Speedwell.

Partly because of imperfect original equipment and partly because of the excessive length of the voyage, the Fortune's company arrived in a state of lamentable want. Instead of adding anything of value to the resources of the colony, they had to be fed and cared for and the colonists even had to furnish the ship some provisions in order that she might reach England again. Some suits of clothing seem to have been all which she brought as cargo which was of much use. So reduced were her people that there remained on board

Not so much as a bisket-cake or any other victuals for them, neither had they any bedding, but some sory things they had in their cabins, nor pot, nor pan, to dresse any meate in; nor overmany cloaths, for many of them had brusht away their coats & cloaks at Plymouth [in England, where they had touched] as they came. . . . The plantation was glad of this addition of strenght, but could have wished that many of them had been of beter condition, and all of them beter furnished with provisions; but yt could not be helpte.

It is plain that the Adventurers in Eng-

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land, who had engaged to see that the colony was properly supplied with what it needed, were negligent in respect to both quantity and quality of the goods sent out, and that little or no care was used to select proper persons as additional colonists. The Pilgrims, being so reduced in numbers, would have been glad of more people, if suitably equipped, but more mouths without more food only embarrassed them. With their accustomed courage, however, they made the best of the situation. Mr. Cushman, who had not come to remain, brought letters from Thomas Weston and his associates reproaching the Pilgrims for not having sent back a cargo in the Mayflower. In view of their knowledge of the sufferings of the colony during the Mayflower's delay there, the meanness of these letters is remarkable and betrays the sordid greed of most of the Adventurers and their almost complete indifference to the needs of the colonists. The Fortune sailed for home at the end of a fortnight, Cushman returning in her, and she carried back about £500 worth of clapboards, skins and other goods which had been accumulated for this purpose. Governor Bradford also sent by her a manly letter defending himself and his companions from Weston's accusations.

Then precautions against famine had to be taken at once.

The Gover & his assistante haveing disposed these late comers into severall families, as yey best could, tooke an exacte accounte of all their provisions in store, and proportioned yey same to yey number of persons, and found that it would not hold out above 6. months at halfe allowance, and hardly that. And they could not well give less this winter time till fish came in againe. So they were presently put to half allowance, one as well as an other, which begane to be hard, but they bore it patiently under hope of supply.

At the time when they had supposed themselves to have food enough to last though the winter they had numbered only some fifty persons. The addition of thirty-five more was a serious matter. Many of these new comers also were "lusty yonge men," sure to be among the hungriest, and not likely to be especially patient or considerate, for they had come to the colony recklessly rather than with serious purpose and sympathy with its object. Bradford describes them as being "many of them wild enough, who litle considered whither or aboute what they wente, till they came into ye harbore at Cap-Codd, and ther saw nothing but a naked and barren place." Plainly they were more of a hindrance than a help to the colony.

Two incidents which befell during this same autumn deserve mention here. Soon after the Fortune had sailed, at about the end of November, a new alarm was caused by the Indians. The largest and most warlike tribe near enough to Plymouth to take much notice of the colony was the Narragansett, which occupied most of what now is the State of Rhode Island. This tribe, perhaps having learned of the reduced numbers of the colony, which hardly can have been kept secret permanently, undertook to intimidate it, and sent a messenger to Plymouth with a bundl of arrows tyed aboute with a great sneak-skin [snake-skin]; which their interpreters tould them was a threatening & a chaleng.

But they had misunderstood the spirit of the Pilgrims.

Ye Govr, with yey advice of others, sente them a round answer, that if they had rather have

warre then peace, they might begine when they would; they had done them no wrong, neither did yey fear them, or should they find them unprovided. And by another messenger sente ye sneake-skinne back with bullits in it; but they would not receive it, but sent it back againe.

This reply quenched the ardor of the Narragansetts for war, but the Pilgrims at once set at work to renew and improve their military organization and built a fence, with gates and "flankers," all around the settlement and maintained a systematic watch at night and sometimes by day.

The other incident occurred on Christmas. Says Bradford:

I shall remmember one passage more, rather of mirth then of waight. One ye day called Christmas-day, ye Govr caled them out to worke, (as was used,) but ye most of this new-company [the thirty-five] excused them selves and said it wente against their consciences to work on yt day. So ye Govr tould them that if they made it mater of conscience, he would spare them till they were better informed. So he led away ye rest and left them; but when they came home at noone from their worke, he found them in ye streete at play, openly: some pitching ye barr, & some at stoole-ball, and shuch like sports. So he went to them, and tooke away their implements, and tould them that was against his conscience, that they should play & others worke. If they made ye keeping of it mater of devotion, let them kepe their houses, but ther should be no gameing or revelling in ye streets. Since which time nothing hath been attempted that way, at least openly.

Should this exercise of authority by the governor seem arbitrary to any reader, the fact should be recalled that the colony was face to face with threatening famine and already had been for some weeks on half allowance of food. Whatever the governor's ideas about Christmas may have been ordinarily, in the existing circumstances he hardly could be blamed for objecting to untimely merry-makings. There was need, for the sake of the common safety, that every man should work his hardest and every day and the release of the young men from toil for the day was a generous concession in view of the probable insincerity of their plea of conscience.

RELIGIOUS MOVEMENTS IN SCOTLAND.

BY H. C. SHELLEY, GLASGOW.

Now that a Damoclean sword in the shape of a suspensory bill is hanging ominously over their heads the leaders of the Church of Scotland are calling their henchmen to arms and preparing for the final struggle. No one outside of the Cabinet can tell what form the suspensory bill for Scotland is to take, but the bare announcement by Mr. Gladstone of his intention to introduce such a measure has set the Presbyterian heather on fire. It is already plainly apparent that Scottish Churchmen will not this year be allowed their usual summer lull, for Church Defense Associations are being rapidly organized, and each week increases the volume of indignant protest which the prime minister's announcement has called forth.

It is a curious phase of Scottish church history that, whereas the Free Church at the disruption distinctly avowed its adherence to the church and state principle, the great bulk of the members of that church are now to be found in the camp of the disestablishers. Not all, however. A "faithful remnant," as they regard themselves, is left. They rejoice in the name of "Constitutionalists," and one of their leaders de-

clared the other day that "no Free Churchman who understands and believes in the principles of his church can go in for separation of church and state." Notwithstanding this dictum, in the Highlands of Scotland, where the Constitutionalists have their stronghold, the parish churches are the most sparsely attended. It would be dangerous to offer even a tentative theory to explain how Highland Free Churchmen reconcile their belief in constitutional principles with attendance at their own Nonconforming places of worship. Nevertheless, these inconsistent religionists are being appealed to by upholders of the state church, and not in vain. Even in the Lowland presbyteries of the Free Church several motions have been proposed expressing disapproval of the suspensory bill.

Students of church history cannot fail to be interested in the arguments which are being used in defense of retaining the *status quo* of the state church. Dr. Norman Macleod of Inverness—a relative of the famous Dr. Norman Macleod of Glasgow—urges that the disestablishment of the Church of Scotland will be the breaking up of that parochial system which has been the glory of Scotland for the last three hundred years, and which since 1843 has accomplished the endowment of nearly 400 new parishes at the cost of upwards of £2,000,000. Dr. Macleod also lays special emphasis upon the fact that in 300 parishes there is no Free Church and in 700 parishes no United Presbyterian Church. Quite another line is followed by Dr. Marshall Lang, the moderator-elect of the General Assembly. He holds that his church is the embodiment of the principle that the religion of a nation is not a mere private affair and that it is a matter of public moment that there should be a union between the realm in its government and the realm in its religious and moral development. Other leaders, notably Professor Story, have been appealing to the patriotic passions of their countrymen and declaring that the Church of Scotland is almost the only national possession they have left. Meanwhile, the leaders of the disestablishment movement are not exceptionally enthusiastic over the suspensory bill. Principal Rainy, for instance, says he is not particularly in love with it, as he does not think that form of legislation called for by the conditions of the problem in Scotland.

One cannot but regret that this violent renewal of the disestablishment controversy has broken out in the year which marks the jubilee of the disruption. Fifty years have done so much to heal the wounds of 1843 that even the members of the state church might have been expected to bear a share in celebrating the jubilee of an event which at least reflected honor upon their country, if not upon their church. For several years past there have been pleasant interchanges of courtesy between the General Assemblies of the two churches during their annual sittings in May, and the present year might have seen a further development of these signs of reunion. But all that, it is to be feared, has been rendered practically impossible by the present agitation. Signs are multiplying on all hands that the Free Church intends to make the most of its jubilee. Even the ordinary anniversary gatherings of the several congregations are being turned into jubilee celebrations, and in many

cases an illustrated lecture on the history of the church has been made the chief feature. The entire church is certainly to be congratulated on the fact that the moderator's chair during the jubilee year is to be filled by Dr. Walter C. Smith of Edinburgh, a typical representative of the strongest elements of the Free Church as it exists today.

With such a moderator, representing the broad tendency of the church, it goes without saying that the jubilee of 1843 will not be celebrated in the spirit of the disruption. The church has new watchwords, new leaders, new ideals. Its recent heresy troubles having been used to give point to a jeer at a church which claims descent from the men of 1843, Dr. Stalker rejoined with the following effective reply: "The questions of criticism have been agitated more among us than elsewhere, and have produced many painful differences of opinion. But will any one really acquainted with the subject cast this in our teeth? These questions are at present the common difficulty of all the churches, and they are visiting one church after another all around the world. No man yet knows what the issue will be: but the church which suffers most in the effort to comprehend and solve them is not the one that in the judgment of history will be held to have deserved least well of the church universal."

That Abdiel of the orthodox, Rev. M. Macaskill, thought he detected unsound views in Professor Bruce's recently published volume on Apologetics, and, having committed his opinions to print, he solemnly asked the college committee to do their duty by calling the heretic to their bar. Instead of that they have virtually called Mr. Macaskill there, for on looking into his charges against Dr. Bruce they found that the valiant champion of the faithful did not even understand the book he ventured to criticize! But Mr. Macaskill is not the only sign of the times. Some elders of the Free Church dwelling in the far north island of Skye have met in conclave and declared that they will separate themselves from the church unless the next General Assembly abolishes the declaratory act. It is certain that the General Assembly will do nothing of the kind. Separation from the church means separation from the grants of the sustentation fund, and there are few Highlands churches which would survive the second operation. Some years ago such a threat as that made by the Skye elders would have caused considerable consternation, but the supremacy of the Highlanders in the affairs of the Free Church is now ancient history.

Little progress is being made with the movement for union between the Free and United Presbyterian Churches. Of words there have been plenty, of deeds too few. An effort to transform words into deeds was made recently in the Ayrshire village of Tarbolton—famous for its associations with the poet Burns—where there are three churches (Established, Free and United Presbyterian) for a population of 922. But the effort ignominiously failed. Although the United Presbyterians were nearly twice as many in number as the Free Churchmen, the latter by a majority refused to unite in one church. This is but a sample of the practical difficulties in the way of union on a large scale between the two bodies.

The Home.

LITTLE HOMER'S SLATE.

After dear old grandma died,
Hunting through an oaken chest
In the attic, we espied
What repaid our childish quest;
'Twas a homely little slate,
Seemingly of ancient date.

On its quaint and battered face
Was the picture of a cart,
Drawn with all that awkward grace
Which betokens childish art;
But what meant this legend, pray,
"Homer drew this yesterday"?

Mother recollected then
What the years were fain to hide—
She was but a baby when
Little Homer lived and died;
Forty years, so mother said,
Little Homer had been dead.

This one secret through those years
Grandma kept from all apart,
Hallowed by her lonely tears
And the breaking of her heart;
While each year that sped away
Seemed to her but yesterday.

So the homely little slate
Grandma's baby's fingers pressed,
To a memory consecrate,
Lieth in the oaken chest,
Where, unwilling we should know,
Grandma put it years ago.

—Eugene Field.

LISTENING TO THE SCRIPTURES.

Even good and conscientious people are sometimes surprised to find that they have been hearing the Scriptures read without really taking in a word. Among children it is perhaps the exception to find attentive listeners to any sort of religious exercises. How else can we account for the unfamiliarity of many important parts of the Bible among those who have been brought up in Christian families, and have heard the Bible read daily in their homes, several times weekly in the house of God and on many other occasions? Yet this unfamiliarity must be apparent to all those who have conversed with young people upon Scriptural subjects.

The shrewd principal of a large school once inquired at the close of the morning devotional services if any pupil present could tell what chapter had just been read, or anything which it contained. Not one responded, though the most perfect quiet and order had been maintained throughout all the exercises. On the following morning three or four could remember, having been warned by the experience of the previous day. In the course of a few weeks, the inquiries having been judiciously repeated from time to time, nearly every one of the pupils could tell something of what had been read, and a proper habit was gradually substituted for the irreverent and mentally dangerous one of inattention which had prevailed before.

It will be found a good plan for parents to make a practice of asking their children, after church, something of the Scripture that has been read, the sermon and the hymns which have been sung. A general conversation upon the subject, not critical nor flippant, forms the best occasion for instituting these inquiries, which need not be, indeed would much better not be, di-

rect. It is an unpleasant thought that we ever listen, or that our children can listen, to the sacred words of the book which we prize most on earth without comprehending their meaning or even remembering what they were. There must be something wrong if this state of things is allowed to continue.

It will be found greatly to stimulate the interest of the whole family in the morning Scripture reading if brief comments and explanations are judiciously made from time to time by the older members of the family. It goes without saying that reading in turn by all is more likely to maintain interest than the reading of the whole lesson by any one, while the time consumed in the two methods will not, if the children have been properly trained, differ materially. Everybody enjoys most those exercises in which he has some part himself, unless he is hopelessly lazy or diffident, or has paid for his entertainment. In any case, care should be taken to see that no member of our own families habitually listens to the reading of anything, especially the Bible, without paying strict attention to it. The habit of mind is, as has been said, an injurious one intellectually, and it involves, besides, the moral obliquity of only half doing a thing, a blemish which must in time, unless counteracted, inevitably affect the whole moral character.

OUR DEBT TO THE COUNTRY PARSONAGE.

BY MRS. M. E. BANGSTER.

I do not think we acknowledge as we ought our debt to the country parsonage. That little home of self-denial, of consecration to ideal ends, of culture, of warm-hearted piety, a star of strength and beauty, shines far out over the steep hill paths and the green valleys of New England. It is set in the midst of a community where, as a rule, self-denial and honest self-respect prevail. A little house with a half-dozen rooms. One of these is the minister's study. I can see it as I write. There is a plain, well-worn desk near the window, on which, close to the pastor's hand, lie the Bible, the concordance, the small, brown-covered Greek Testament and the big Unabridged Dictionary; very likely, too, the church hymn-book and the *Congregationalist*, with sheets of paper bearing notes for sermons and the several other evidences of toil and diligence which appertain to the minister's workshop. On the shelves which line the side between the window and the door books, large and small, stand in orderly rows. The minister's wife dusts them, and sometimes, when she has a half-hour to spare, drops into the low chair near the fire, where all her babies have been rocked to sleep, and reads a page from some favorite author. It rests her to look at the backs of the books, she says, even when she has not time to read them.

From that little study what influences go out into the parish and from the parish to the world! Around the church, with its white spire, and around the parsonage stretch worn, old fields which yield but meager harvests wrested from the ground by hardest labor. Thence the sturdy sons of the soil hasten in their early manhood to seek an easier life and golden gains in some crowded seaport or stirring inland town.

Before the boy leaves home, however,

home has set her stamp upon him and impressed him with her indelible trade-mark. He is alert, intelligent, ambitious and anxious to make the most of himself, and so he has taken many a problem and many a baffling question to the minister's house. He has borrowed the minister's books, the minister's library being generously at the disposal of those of the people who are book hungry, and he has gained many a little hint and useful suggestion from the minister's wife and daughter. The touch of social polish, ease of manner, quickness of repartee, the *savoir-faire*, which make the difference between awkwardness and grace of bearing, are often gained insensibly by lads who have had limited opportunities in a social way through this very intercourse with the minister and his family.

If, as is probable, the minister keeps in frequent communication with the world outside his parish, he brings its feeling of activity and its genial manner into his daily contact with his people, and they catch his spirit and tone. "Our minister has taught us to shake hands," said a woman not long ago, alluding to a curiously reticent and undemonstrative village congregation. They were in truth a warm-hearted set, but they had not cultivated the gift of expression, and it was developed in them by the hearty and genial air of the young "Greatheart" who became their pastor.

Whoever has observed the preaching in country pulpits will bear witness that it is almost invariably thoughtful, devout and earnest. Often it is also eloquent and scholarly. From the gray-headed, brown-handed deacons who listen critically, yet sympathetically, to the presentation of gospel truths, to the bright girls and boys who wait after morning service to attend the Sunday school, no one fails to be affected in greater or less degree by the excellent preaching. I have been fed with the finest of the wheat in country churches so that certain summers among the hills live in most grateful memory.

But it is as much to the minister's wife, who does no preaching, as to the good man himself that the church at large owes a debt. In her thin hand she holds deftly the social threads which converge at the parsonage. It is she who cheers her husband in the hour of depression, the reaction after the fervor of preaching, when he fears he will never preach again, she who sends him forth to call on this and the other parishioner, reminds him of the visitor stopping at the doctor's, and the anxious time a neighbor is having over a son ill in a distant township. A college graduate herself, she keeps up certain studies, perhaps finds time to catalogue the flora or the birds of the neighborhood, and sets to the girls of the place an example of lovely, harmonious womanhood which it is well for them to see and to follow.

Let us not be slow to acknowledge our indebtedness to the country parsonage. Can we not in some thoughtful moment discover a way to brighten it?

HOW TO GO TO SLEEP.

Begin at your toes to relax, loosen all your joints and muscles, unbind your fingers, shake your wrists loose, take the curve and strain out of your neck, go all to pieces, in fact, and see how the day's fatigue seems to slip off from you and the gentle mantle

of rest and oblivion enfolds you like a garment.—*Laws of Life.*

MY CHECK-BOOK AND WHAT CAME OF IT.

BY KATHARINE G. WARE.

I began my married life on the old-fashioned financial basis—what was mine was my husband's, what was his was his own. When I needed money I had to ask for it. I hated to, kind and generous though my husband was, and the result was that I preferred running up bills to telling my husband that my purse was empty. He paid the bills without a demur but with a sigh, for his salary was not large, and I grew into the habit of expressing surprise to him that he did not make our income go farther. Yet I knew he was careful and that he would scorn to spend on his own self-indulgence what he denied me. Still I was clear on one point—if I could have more ready money I could spend to greater advantage.

After a time, seeing him burdened with care and longing to help him, I proposed that he should give me a certain amount weekly for the household expenses. The plan was tried and worked well. Every Saturday night he sat down at my desk with me, teaching me how to keep my accounts, of which I knew less than of Greek or Latin—more shame to me. How to balance them was the rub! The book generally represented me with more money in my purse than cash in hand. John laughed at me, saying: "Here is a woman scrupulous to pay the washerwoman the thirteenth cent, if she has to go up three pairs of stairs after it, who loses her train rather than get off the horse cars without paying her fare, and yet her account books are the books of an embezzler!"

However, by persevering I became more accurate and at the end of a month actually came out to a cent, but so "primmed up with majestic pride," as dear Marjorie Flemming has it, that John declared me unbearable.

Last year he went abroad on business. He placed in the bank a sum sufficient for the household expenditures while he was gone and gave me a check-book, indulging, of course, in the old joke about the wife who, when her husband complained that she had overdrawn his account, exclaimed that it could not be, as she had not used up half the checks in his book! What a sense of responsibility came with that little red book! The man who thinks that a woman intrusted with a check-book will plunge into extravagance either has never tried it or has married a fool. When you see in black and white just what is left every time you draw a check you become, like Sam Weller with his new suit, "werry careful, sir." A woman in such a case is in much more danger of being parsimonious than extravagant. Of course, at first I made the usual feminine mistakes. I indorsed checks when there was no need of it and did not indorse them when I should. Nevertheless, my check-book was a constant joy, with the stubs to refer to as vouchers, in case of a disputed bill or an omission in my expense-book.

When my husband came home it was a proud and happy woman who gave him her

neat pile of receipted bills, her vouchers and the check-book, showing a balance of a hundred dollars. Was I not a thousand times repaid when he folded me in his arms in loving surprise and pleasure? The next day, without a word from me, he brought home a new check-book and laid it in my lap to use at my own discretion. My lips trembled as he whispered, "The heart of her husband doth safely trust in her."

Henceforth we are partners, and he no longer carries his anxieties alone. All bills, including taxes and insurance, he brings to me. I pay some and he settles the others. We keep each other informed as to what checks are out and what we have drawn. A little memorandum book kept with a tiny pencil between its leaves and always in my purse I have found a help.

THE OAT-BIRD.

A skulker in a thicket, loud and harsh
His note, his message so unbeautiful
It does belie his bird shape, cheat the sense.
But hark! All suddenly a wondrous lay,
And from the self-same throat? 'Tis now a thrush

Uttering its nunlike spirit on the air;
And now a robin, cheery-sweet and plumed
For morning minstrelsy that wakes the day;
And now a mingled rapture of them both
With somewhat superadded. A strange bird,
Yet in his fashion not unlike to man,
Who often hides a music-potent soul
Under some uncouth semblance of a song
That strikes the ear but lamely, till some stress
Of life, some lyric impulse, bids him break
His custom, and the world is blessedly
Enthralled, the melody is so divine.

—Richard Burton, in *Chautauquan*.

THE NEEDLEWORK GUILD OF AMERICA.

Ten years ago the founder of this movement, Lady Wolverton of London, said, "Our primary object is to bring waste and want to each other's relief. There are thousands who waste, many more thousands who want. The Needlework Guild bridges over the separation of these two." With this end in view the idea spread rapidly through the cities and towns of England, taking form in guilds, and two years later the good work, so successfully inaugurated there, was taken up in our land.

The guild only asks each woman and child, or man, if he is so inclined, to promise annually two new, strong, plain garments. Anything that can come under the head of "necessities of life," in the line of clothing, sheets, pillowcases and blankets is desired. Last year, through the efforts of 100 guilds, 80,000 garments were given and distributed. With their varied gifts and opportunities all may find a place in the Needlework Guild. The old and young, those who can sew or knit or crochet, those who can bring or those who have the gift of personal influence, with little individual effort may take part in a movement that must be great in its results.

The general officers have their headquarters in Philadelphia, and the plan of organization is simple. If one promises ten garments she is a director; the director with the ten who promise her two garments each constitute a circle, which may be increased to any number, but the number of garments pledged must be twenty-two. Five circles obtain representation as a vice-president.

In September the directors collect all the garments from the donors and make out a printed list with name and address, sending a report of the same to the central bureau. In October the garments are assorted and counted ready for distribution. Generally but one meeting of the officers is required, at which objects of need are presented and distribution made for immediate emergencies. The clothing goes largely to institutions of local charity or to city missionaries who know how to give them most wisely.

M. T. G.

"REAL MISSIONARIES."

A KING'S DAUGHTER STORY.

BY FRANCES C. SPARHAWK.

The windows of the pleasant sitting-room looked down the long street with its pretty houses and its well-kept lawns and in the distance, out beyond the streets, glimpses of the sea. Within the room which the spring sunshine flooded with its afternoon glory sat a party of girls each busy upon some work that she was preparing for a sale which was to add to the funds for a hospital bed in one of the wards of the great city of which their town was a suburb. These King's Daughters were all from fifteen to twenty, even the leader had not yet reached her majority, yet they had long been familiar with the earnest aims of life and some longed to be in the midst of its work. The discontent of aspiration was upon these without that wisdom which only time can bring—the perception of the full possibilities in some directions which the present always has.

"We don't amount to anything, anyway," Kitty White, the prettiest and most ambitious of the circle was saying. "We can twaddle about this thing and that, and pretend we're all very important. But we can never be real missionaries like the people who do something worth while. I know just how Topsy felt when she said if she could be skinned and become white she'd try to be good. What's the use of our flatterer ourselves into forgetting that we're only 'the stay-at-home rangers'? We can't swing our influence twenty miles outside our own town to save our lives." And Kitty stabbed away at the child's skirt she was making as if with her woman's sword of a needle she could cut her way into the thick of the conflict.

"I was just going to tell you," said Gertrude Ross, when the hum of surprise and reluctant assent had somewhat subsided, "that when I was in town this morning I met Miss X. at our headquarters. She told me about an Indian girl, who, with a friend on her reservation, wanted to join a circle of King's Daughters in the East. Only these two in the neighborhood could use English enough to understand or care about this thing, and both were very desirous of becoming King's Daughters. The circle corresponding with her and sending her reading had been appealed to, but after a very long delay the secretary wrote, just a few days ago, that her girls did not care to take in the Indians, and probably some other circle would be quite ready to do so."

"How mean!" cried Nellie Wyse.

"So I think," echoed Florence Granger.

"Then you're just the ones to move and second that we take them in," returned Gertrude, with a smile that did not hide

her eagerness. "For that's what Miss X. asked me if my circle would do. I said I'd talk it over with you. What do you say, girls?"

A look of solemn surprise had come into Kitty White's face as she bent over her work.

The following day the request for the Indian girl's address was sent off, and with it the kindest little note saying that the circle had voted unanimously to invite the Indian girls to join them and that they believed that to both sides pleasure and profit would come of it.

The long rays of the setting sun shone across the earth and where against the western horizon the wind tossed the dust high in the air golden clouds swept over the yellow stubble that the August heat and drought had left on the fields of Oklahoma. Against the eastern sky shone here and there a dazzle of light, the reflection from the windows of the agency and the school buildings; behind these the swell of land cut off the vision suddenly, leaving fancy free to see beyond at its own sweet will the further sweep of plain or the tossing waste of an ocean hundreds of miles away. There were no trees except around the agency and the few Indian houses about it, and the horizon line was broken only by scattering Indian tepees. Midway on the plain clustered a group of these, and at the door of one of them sat two women whose wrinkled faces and skinny hands and eyes vacant of all higher intelligence made them look years older than they were.

Before them stood a young girl, her well-brushed hair, her lighter complexion, her bright eyes and civilized dress proclaiming her a returned student from one of the Indian training schools and one who, so far as she could, kept in her present surroundings the habits that she had learned in more favored circumstances.

But plainly she was in trouble now, for her hands worked restlessly with the handkerchief which had been used surreptitiously to wipe away her tears, and the eyes were still too heavily weighted with these to lift up themselves. The women's beady eyes were fastened upon her and smiles restrained by craft were beginning to deepen the lines of their grim mouths. These were two mothers of the tribe and they made it their business to bring into order these young girls who came back from school with ideas and ways contrary to the usages of their people. They were getting on finely with this one. In a few weeks at the farthest she would be as much Indian as any of them. It needed only patience, and why in the world should they not be patient? What had they to do?

"You can't be different from your people," one of them insisted now, gathering strength from her silence. "Be white with white people. But now you must be Indian again, you must dress like your people and live like us, and you must go to the games and dances like the rest. You must begin tonight. Your dress is in here. Come now," and beckoning, she made a movement toward the tepee.

The listener suddenly lifted her head in protest. "No, I will not," she cried. "I hate your ways more every day. I won't have them. Let me alone." And she turned and began to move away.

The older woman rose up and caught her sharply by the hand.

"No, no," she said, putting her haggish face into Hattie's, "I will not let you alone. You must do as you are told. How can you help it? Where are your good friends, the white people? They all forget you." And her scornful smile burnt the sense of helplessness into Hattie's soul. "You are here all alone among your own people," she went on. "You will do as they say." The girl's hand trembled in the scrawny touch, for at that moment she had caught sight of a face leering out at her—a face that had been slowly lifting itself from behind the tepee as the talk went on, the face of a young man, half brute, half fiend, the son of the woman in whose clutches she was. It came to her what it all meant; she was to be this man's squaw. The blood beat back and forth in her throat so that she could not have spoken if words had come to her. "Come into the tepee," repeated the other. "We take away this dress," and her hand slid up Hattie's sleeve and rested there; "we take away all your things not Indian, but that," and she pointed to an ornament at the girl's throat, "you keep that. It is silver; the Indian likes silver as well as the white man, we will not take that away from you."

That! No, never! Hattie flung off the hated touch and, springing back, stood with head erect, eyes flashing and a smile of happy triumph on her lips. She alone! With the thousands and hundreds of thousands of King's Daughters like herself all wearing this silver cross that banded them together like soldiers under the same Commander! She alone! Everybody forgetting her, nobody caring what she did?

She thrust her hand into her pocket and pulled out a letter. Her English name was on it, the name by which here in the camp only Ruth called her, and all the Indians kept these two as much apart as possible. "You know nothing about it; the white people do not forget us," she cried. "And we belong to them, too, Ruth and I. Listen. All the way from the shore of the great water this has come to me."

And she began to read, rendering in Indian as well as she could the news of the lives and interests of those happy girls of her own circle who half across a continent were sending their comrades strength and cheer, keeping fresh in their minds the memories of the schooldays that they had liked so well and feeding the hope of a better future as a prisoner feeds his hope of freedom. "We think of you and we want to help you and we pray for you," wrote Kitty White, the secretary. "And we feel that you will be helped to do right."

"Yes, we will be helped to do right," cried the Indian girl, grasping the letter tightly in one hand and with the other laying hold upon her silver cross. "This means 'In His Name' and people help one another 'In His Name,' and we are joined with these. And up there is the Saviour. We have only to say 'In His Name,' and then we can do the hard things and keep from doing the wicked ones. This is where Ruth and I belong, and we will not go back from them and from Him. We will not put on the Indian dress nor live the Indian ways." And she fixed her steady gaze upon the women before her. They did not under-

stand her. But they saw plainly enough that a new force had come into her. They perceived that she was slipping away from them. This should not be. With a muttered word to the other, each came forward a step, ill at ease under this new mood, but determined to force Hattie into the tepee if need be.

Hattie's desperation was the courage to put her faith to the test. "I will not live like you," she cried, "I never will. 'In His Name' I command you: Let me alone. Let me go."

They looked into her unquailing eyes. They let her go. But they resolved that this was not to be the end. Hattie and Ruth, with arms about each other, far away from the eavesdropping of the tepees—for Indians understand more English than white men realize—talked over the situation. "Let's tell them all about it," said Ruth. "Perhaps they will help us."

"Why of course they will. That's what the silver cross means, isn't it? That's because we can do 'In His Name' things we can't do without, Ruth."

"Yes," returned the girl. "I'm afraid, but we'll try. There isn't any other way."

Kitty White from her window watched two figures down the street up which the November wind was sweeping laden with sea mist. For Hattie and Ruth had run in to see her and had gone away again with smiling faces and happy laughter. It seemed so strange these Indian girls being here at all, and yet it had come about so naturally. When Hattie had begged for help and they had referred to Miss X., it had been found that Ruth was a fine seamstress and that Hattie was fond of children; and a friend of Gertrude's had wanted the seamstress and Kitty's aunt had found a place for Hattie, who was not only successful with the children but was taking lessons in stenography and typewriting from the president of their circle and promised to do well. A happy smile curved Kitty's lips as she recalled Gertrude's declaration that day that there was no end to the good which just the sight of those two Indian girls was doing to the cause. Then, as she looked up into the sky where the evening star was beginning to turn golden in the twilight, it grew strangely large and near and blurred through the mist in her eyes.

For she had never thought that in all her life she could come face to face with such mission work as this. Why, anybody could!

A NOVEL FEAST.

The modern bill of fare includes many strange dishes and combinations of foods, but it is doubtful if one ever contained such a strange collection as was served by an antiquary by the name of Goebel, in Brussels, some time ago. In the language of one of the guests, the spread consisted of "apples that ripened more than 1,800 years ago, bread made from wheat grown before the children of Israel crossed the Red Sea, spread with butter made when Elizabeth was queen of England and wine that was old when Columbus was a boy in Genoa." The apples were from a jar found in the buried city of Pompeii. The wheat was found in a chamber of one of the pyramids and the butter was discovered in an earthen

ar on a shelf in an old well in Scotland, while the wine came from a vault in Corinth. There were six guests and the portions served each were very small, consisting of only a mouthful of bread and a teaspoonful of wine.

OPENING DAYS OF THE FAIR.

In spite of bad weather and unfinished buildings the paid attendance at Chicago, May 1, was nearly twice as great as that at the Philadelphia Centennial Exhibition on opening day. The total number admitted was a little short of 200,000, of whom 40,000 or 50,000 entered on passes. Only once at the Philadelphia Fair did the attendance exceed this. But on the second day the grounds at Chicago lost much of their holiday appearance and a great army of workmen resumed their labors, which had been suspended during the opening festivities. The Fine Arts Building has a "no admittance" sign and parts of the Horticultural Hall are temporarily closed. Russia's exhibit in the Manufactures Building has not arrived owing to an ice blockade in the Baltic Sea. The Denmark section has this placard posted up: "Shipment of exhibits and material delayed six weeks by ice and four weeks by accident to steamer Hekla." But as Great Britain, Austria, Germany and several other countries are well ahead with their exhibits there is plenty to see, and the rolling chairs, with guides in light blue uniform, are in great demand. New Jersey is the first to dedicate its State building, which is a representation of Washington's headquarters at Morristown. Massachusetts takes the lead of all other States in the fisheries exhibit. The way in which fish are caught, packed and distributed to all parts of the continent is finely represented by the exhibit from Gloucester.

A MODERN NIMROD.

This is the name which Mr. Stead, in the *May Review of Reviews*, gives to Frederick C. Selous, a famous English hunter, whose thrilling adventures in Africa will captivate every boy reader. He attended school at Rugby, and when only fifteen took the second prize for swimming. Unlike most boys who are fond of adventure, he never touched tobacco in any form, and is as polished in his manners as if he had not associated half his lifetime with wild beasts instead of men. At nineteen he began his career as hunter and explorer and for twenty years has been roughing it in tropical Africa. He has killed over a hundred elephants, twice as many buffaloes, twenty lions and numberless antelopes. Yet he is more of a naturalist than a hunter and, like the ancient Nimrod, is a builder of cities, having helped lay the foundations of future cities in Mashonaland, which will eventually make it one of the most prosperous of the English colonies. He greatly resembles Chinese Gordon in some of his characteristics and speaks in terms of highest praise of the hard-working missionaries, who are the pioneers of civilization in Africa. What he says about the lion differs somewhat from the testimony of other travelers:

Mr. Selous does something to vindicate the roar of the lion from the discredit heaped upon it by Livingstone. The great missionary likened it to the booming of an ostrich. Mr. Selous says that the ostrich boom sounds as loud at fifty yards distance as the roar of a

lion at a distance of three miles. The two notes are as different as the notes of a concertina and a cathedral organ. Mr. Selous says there is nothing in nature more grand and more awe-inspiring than the roaring of several lions in unison, especially if the listener, as Mr. Selous was on one occasion, is not more than fifteen yards from the performers. The old lions who have worn down their teeth are the most dangerous to human beings. With them, as with tigers, it is necessity, not choice, which leads them to diet off man. Mr. Selous does not believe there are two species of African lions. The black maned and the tawny maned are both born of the same mother. They travel about sometimes in troops, sometimes in couples and sometimes accompanied by a score of hyenas. Mr. Selous says that horses or oxen that have never been mauled by a lion have no instinctive fear of the brute, but once let them experience what a lion's scratch or bite is they ever afterwards go mad with terror. Lions can get over the ground at a great pace, but they come along like a dog at a clumsy looking gallop, and can usually be overtaken by a good horse.

GIRL GRADUATES OF TODAY.

In commenting upon this interesting class of young women and how they are likely to use their powers *Harper's Bazar* says:

To the woman who ten, twenty or thirty years ago left her school days behind her the girl graduate is always a charming object of thought and solicitude. She represents what the elder woman used to be. In her wistful outlook on the future, her impulsiveness, her belief in the good things life has to offer, her emotional intensity and her possibilities all untold, she is what her sister or her mother once was.

No one can predict precisely what will be the outcome of her present forces. In the old-fashioned days, sweet in memory as lavender sprigs in a linen chest, marriage and motherhood seemed the most desirable goals for a woman in the flower of her youth. The bud of maiden beauty was to unfold into the perfect rose of matronly and wifely dignity.

Her choice of a dozen remunerative professions awaits the fair graduate of the end of the century. She may be almost anything she wills to be, the single bar to her advancement lying not in any opposition placed in her pathway by the other sex, but in her own possible lack of pluck, patience, or perseverance. Those admirable p's must be hers if she would win success as a breadwinner or wear laurels as among the world's foremost toilers. Many a girl lamentably fails because she is lacking not in cleverness but in thoroughness, and a classroom ability is not always the ability which steps to the front in the field of life.

We are not ashamed to confess that we cannot place any profession on so high a plane, in our estimation, as that old one of making a good man's life happy and bringing up children lovingly and well. Wife and mother are queenly titles. No other profession ranks these when love opens the door for them in a woman's life.

We feel, too, a little doubtful whether it is best for a woman to combine in her own person the offices of housemother and breadwinner. The woman who must earn money and at the same time keep house, nurse babies, sew up seams, manage servants and attend to the complex affairs of an establishment is to be pitied. She has far too much for one pair of hands to do.

HOW IT IS PRONOUNCED.

"How do you pronounce the name of the island kingdom which wants to be annexed to the United States?" is a question frequently propounded and variously answered nowadays. The most commonly accepted pronunciation and the one authorized by Lippincott's, Worcester's, Webster's and the Century's dictionaries, is, for the name of the principal island of the group, "Hah-wah-e," the second syllable accented and the "i" pronounced as in "pine." The same question was once asked of a high caste Hawaiian lady, well educated in her own and the English language. She answered:

"The proper pronunciation is 'Hah-vah-e-e.' There is no 'w' in our alphabet, and no letter nor combination of letters which take the sound of 'w' as in English. The missionaries who first translated our language found it difficult to pronounce or express the sound which is, to my ear, correctly conveyed by the letter 'v,' softened and made full. Our 'a' is pronounced broad, as you pronounce it in 'fall,' and our 'i' like the English 'e.' The rule is to pronounce every vowel, and as the exception to the rule does not affect the double 'i' in Hawaii you will see that the word is 'Hah-vah-e-e.'"

There is a great difference in the language as spoken by the high and low caste of Hawaiians. The insistence upon the "v" instead of the "w" sound is considered, even by some of the well educated and all of the uneducated, as something of an affectation, and one hears "Hah-vah-e-e" on the islands instead of "Hah-wah-e" about as often as "vase" instead of "vase" in American society.—*Boston Journal*.

All the vagabondage in the world begins with neglected children.—*Victor Hugo*.

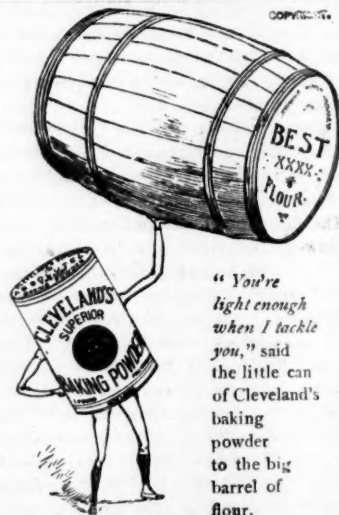
Little girl: "Please, ma'am, Johnny Smart is makin' mistakes in his writing lesson."

Teacher: "How do you know?"

Little girl: "There's three capital S's in the copy today, and he's makin' L's."

Teacher: "You can't see his pen."

Little girl: "No'm, but I can see his tongue."—*Good News*.



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CONVERSATION CORNER.

K COMES just in time to introduce two welcome letters from Kusaie, the little missionary island in the far away Pacific Ocean, nearly nine thousand miles from our headquarters in Boston. This island, called from its almost romantic beauty the "gem of the sea," was the first in Micronesia to be occupied by missionaries forty years ago—it was known as Strong's Island then. There the different Morning Stars which we children built have made their annual visits and brought back after many days the report of what the religion of the Bible had done for savages. Better look up the Caroline group on your map and read the little book called the Story of the Morning Stars, written by Rev. Hiram Bingham, a veteran missionary in the Gilbert Islands and once captain of the Star (as your parents will tell you), son of Hiram Bingham, the earliest missionary to the Hawaiian Islands (as your grandparents will tell you), and the one who has just finished in New York, after more than thirty years' labor, the translation of the Bible into Gilbertese (as you probably read yourselves a few days ago). A little leaflet about the new missionary vessel, The Hiram Bingham of the Micronesian Navy, has also just been issued.

These two Kusaian boys were admitted to the Corner by the printing of their letters nearly a year ago, May 26, 1892, when we asked some questions about their island home and its boys, whether they had dandelions, breadfruit, what they had to read, etc. The Morning Star has now brought their answer (to Honolulu):

MWOT, KUSAIE, NOV. 1, 1892.

Dear Mr. Martin: I was glad to get your letter. It is two weeks since we came home from our trip on the Morning Star to the Marshall Islands. We went to Jalui first because the Germans have made a law that the Star must go there first. The German commissioner and trading firms are there. Next we went to Ailinglaplap, Namerik, Ebön, Mille (and other hard-named isles), and home to Kusaie. At some of the islands it is easy to land, but at Namerik there is no ship passage, and so the ship has to lie "off and on" while the boat goes in over the reef. We got wet this time but our clothes got dry after a while. We went to Aur for the first time and the meeting was held under the cocoanut trees. Meje was another new island where we went to leave a teacher. Kwojelin was a third new island we went to. Papa wanted to take a picture of an old man in his native dress and to have him stand by the sacred "nin" tree, but he was afraid to. There was a shell in the tree from which they used to pour water on the heads of sick people. A cocoanut hung on the tree to feed the spirit, which never seems hungry as the cocoanut stays where it is until it drops off. When we got back to Jalui the second time a schooner had just arrived bringing the *Congregationalist*. . . . Our home is fifty feet above the ocean. When we wake up in the morning we can look out upon the ocean from our sleeping-room and on all other sides are mountains. We have a fine beach with some large trees overhanging the water. The native boys are very anxious to learn and some of them are quite bright. They make little canoes and sail them on the water and make balls out of the pandanus leaf. They like to run and play in the moonlight. The language is not very hard to learn. We have the *Pansy*, the *Wide Awake*, the *Mission Dayspring* and expect to have the *Youth's Companion* in 1893. We did not have the stamp fever until your letter came, but we have had it ever since. We have saved a few and would like a collection very much. A few English-speaking sailors come here. Thank you for the nice story of Jimmy.

Your friend, NED P.

That is a pretty long letter, but it isn't every day we can hear from a Cornerer in the Micronesian Islands—in fact, it is only once a year! People who have a disease very lightly can give a severe type of it, I believe, to others—else these boys could never have caught the stamp fever from me. However, I will send them a few specimens; if any of you wish to do the same you can direct to care Rev. O. P. Emerson, Honolulu, H. I. (five cents the half-ounce). But hear what the other boy says:

Dear Mr. Martin: . . . I will give you the names of some of our natives—Lebaki, Laili-book, Lejukwe, Laocook, Larebit, Lejaklok and Lejibran. [Does every boy's name begin with L?—Mr. M.] The things we have to eat are bananas, mummy apples, mangoes, limes, taro, breadfruit, pigeons, fish, crabs, cow's and goat's milk, besides all the foreign food which comes in cans. Breadfruit is very good indeed, and the natives cook it on hot stones, turning and scraping it with a shell. The name of our canoe is "Iju Ban," which means Morning Star, or the native name for Venus. I am saving all the stamps I can get. Dandelions do not grow here.

Your loving friend, FRANK P.

A Hawaiian boy, whose name I have given three times above, has just called to see me and he says he knew these boys at the other side of the earth. He shows me a Honolulu paper which is in earnest for annexation. You have seen that the President's private commissioner, Mr. Blount, has "hailed down the American flag" from the government buildings at Honolulu, that is, withdrawn the United States protectorate. It is said that this leaves our Government more free to treat with the provisional government there. You have noticed, too, that the British House of Commons has passed Mr. Gladstone's home rule bill by a majority of forty-three. There has to be another vote upon it before it goes to the House of Lords. Of course you have read about the great naval demonstration at New York, about the quaint Spanish caravels (which the *Home* editor saw with her own eyes), the opening of the Columbian Fair at Chicago, etc.

Three letters relate to birds:

BOSTON.

I am sure that Mr. Martin is wrong in suggesting that Nathan H.'s birds were "rose-breasted grosbeaks," and am equally sure they were the *pine grosbeaks*, which have been quite plentiful this winter.

Yours truly, F. B. P.

I am also very sure that Mr. Martin was wrong; and the only excuse is that he got the information from an ornithological boy and gave it without stopping to verify it—a very unsafe thing to do.

POUGHKEEPSIE, N. Y.

I am reading *Little Brothers of the Air* and find it quite entertaining, but would like to obtain a book for an adult. I think you mentioned one not long ago in the Corner.

M. E. G.

Probably it was *Birds Through an Opera Glass*, Houghton, Mifflin & Co., 75 cents. [G]

KINGSTON, MASS.

Dear Mr. Martin: I take great interest in birds' eggs and would like a good book costing about \$2.50. Will you please tell me what to get and where? Yours truly, HENRY B.

I called on Mr. Bradlee Whidden, 18 Arch Street, Boston, who makes a specialty of books for naturalists. He showed me two books—Ernest Ingersoll's *Birds'-Nesting* and *Davie's Nests and Eggs of North American Birds*. Each is \$1.25, postpaid, but for general use I think the second one (in paper covers) is the best book I have seen. As you have \$2.50 you can get both!

MR. MARTIN.

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The Sunday School.

LESSON FOR MAY 21.

Prov. 23: 29-35.

AGAINST INTEMPERANCE.

BY REV. A. E. DUNNING, D.D.

The most priceless treasure in the world is holy character. The Son of God came among men to enable them to recover the power to become holy which they have lost. There are many ways in which this greatest of all losses is made manifest, but none of them are more repulsive than drunkenness. A drunkard has sunk lower than a beast. His tastes, feelings and desires have become, not merely selfish, but animal. No good news is more precious than is the gospel of Christ to the drunkard who receives it.

But the lesson now before us will not be taught to many drunkards. It will be taught to millions of possible drunkards, who may also rescue others from becoming drunkards. With that purpose in view it should be treated, but it is not in itself adequate to that purpose, for it is simply a picture of the drunkard's condition. Something is gained by showing the picture as a warning, but only as a background against which to exhibit the holy character to which all men ought to aspire. We cannot confine ourselves, then, to the lesson text. But we place it at the head of our study of drunkenness as showing:

1. *Its effects.* Let us bring before us this being who was once a man. His natural language is the constant ejaculation of pain and remorse. "Whose is oh? Whose is alas?" The thought that lies nearest the surface in his mind when he meets stranger or friend is the thought of a dog to bark or fight. "Whose are contentions?" Inflammable passions, unrestrained by conscience, uncontrolled by will, bring out what is brutal in man. We must understand that there is something brutal in every man which, if allowed to rise into control, will surely destroy him. Sir Thomas Browne quaintly says, "We are all a composition of man and beast wherein we must endeavor to hold the reign of man above the beast, and to make sense sit at the feet of reason." "Whose is groaning? Whose are causeless wounds? Whose is the darkling of the eyes?" I stood, one Sunday afternoon in a street in lower New York, watching the motley crowd drift by, when sudden, I heard my own name called. I turned and saw beside me a young man with battered hat, torn clothes, bruised face, heavy watery eyes and trembling limbs. "Who are you?" I exclaimed. "You ought to know me," said the man, "for you married me." I soon recalled him to my mind. Years before I had united him to a fair, trusting, loving wife. He had a prosperous business. Children were born to them. Then he began to seek out mixed wine. It grew more and more attractive. It went smoothly down his throat and seemed to bring no harm. But by and by the shadows came and grew darker. When met him he had been more than a month from home, none of his friends knew where. His wife and children must have been waiting with hope dead in their hearts. His money was gone, his business was gone, health, ambition, reputation, character, love, all gone. He had looked on degraded women (v. 33) and he had lost the sense of obligation to be true (v. 34). He looked on the appetite for drink as something outside of himself, for which he deserved pity rather than censure, yet its blows had not seemed to him so very terrible and no doubt he would bow before it again as soon as he could compass a dime (v. 35).

Multiply this case by thousands and you have the picture given in the text, spread far and wide throughout the world. Any teacher can recall instances within his own observa-

tion, with woe and sorrow and contention and complaining and causeless wounds intensified. I doubt if dwelling on the details of this misery and ruin does much toward checking it. It is an illustration of divine wisdom that this one brief poem is the only description of a drunkard to be found in the Bible. Let us then turn to consider:

2. *The causes of intemperance.* Drunkenness is a vice of every nation and of every age. Every product of nature which contains starch or sugar in any of its forms may be made to produce by simple fermentation a drink that has intoxicating qualities. Though the distillation of alcohol for drinking purposes has enormously increased in recent times, it was known in early ages, and the process has been found in use among the rudest savages. The word "whisky" was derived from a phrase applied in Ireland to alcoholic liquor in the twelfth century. When Captain Cook discovered the Pacific islands he found that the natives were in the habit of distilling spirits. In countries where wine drinking is forbidden both by civil and religious laws, as is the case in Turkey, drunkenness is common. It is not likely that alcohol will be abolished till the desire for it is destroyed or self-controlled.

Poverty is one of the causes of intemperance. Stinted bodies and stinted minds crave unnatural stimulants. The homeless, ill-fed, overworked and undisciplined man or woman almost inevitably drifts toward the saloon. The more meager is the natural and healthful supply of food for the body and mind, the easier the appetite for liquor is aroused and the more imperious are its demands. Just emphasis has been laid on the fact that drunkenness causes poverty. Too little attention is directed to the fact that poverty causes drunkenness.

Wealth is a cause of intemperance. Riches are a curse to the majority of young men without regular employment and to all whose animal propensities are stronger than their mental and spiritual ambitions. The path from the club house to the gilded saloon and from that to the low dive is well worn by many a rich man's son. Probably as much dissipation and moral ruin from drunkenness is to be charged to wealth as to poverty.

Social customs founded on low ideas of manhood are a cause of intemperance. It is a kind of hospitality in a man to ask another to drink and when they stand before a bar where liquor is sold it is counted mean not to offer and not to accept. A large part of the business of his country is done over the glass of liquor. Commercial travelers are instructed to use it freely to effect sales. Low theaters thrive largely by the sale of liquor. In great cities like Chicago, St. Louis and San Francisco I have seen large churches on Sunday evenings with hardly a score of young men in the pews. At midnight of the same Sunday I have stood before the door of a variety theater and seen more than a thousand young men coming out. One need not go inside to learn that nothing in the mysteries there can be attractive to a decent mind. But because they are veiled, many are snared. Filth of body and filth of mind, disease and disgust can be bought for a little money joined to all the manhood and self-respect one has to offer. Every one who is on the way to become a drunkard is a drummer for the business. Gambling and lust and pride are harnessed with it. Its tinsel prizes are everywhere displayed and eagerly sought for. The business is more rapid and fatal because its victims are disowned as companions by those who press hard on their steps.

But, after all, the causes of drunkenness may all be summed up in one word, self-indulgence. People drink liquor because they like it; the more they drink the better they like it and the more feeble their self-control, till they become simply useless and harmful burdens to society.

3. *The remedies for intemperance.* Upon these the teacher should spend the longest time, though space to treat them here is very brief. Yet it was necessary to point out the condition and causes of intemperance, for, from lack of understanding these, the remedies are often misapprehended and misapplied.

Legal restraints ought to be constantly and consistently pressed everywhere as far as the public will consent and all wise means should be employed further to enlighten the public. If we can suppress the sale of liquor on Sunday, we should be doing evil to the community if we should refuse to co-operate for that end unless we could at once suppress the sale for the other six days also. If we can reduce the number of hours of sale and the number of places where liquor is sold, if we can separate from the selling the motive of gain, then reason and common sense prompt us to secure these advantages. But laws for prohibition passed by trickery, or by compromise with those who favor liquor selling, which do not represent the will of the people, bring the cause of temperance, as well as of truth, into contempt.

Physical aids to cure drunkards are coming to demand attention. Remarkable results have certainly been effected by some of them, and it is to be hoped that whatever is of value in them may soon become known as widely as it is needed.

Moral influence is more potent than either, for no man is a safe member of society, much less a safe guide, who is kept from intemperance only by compulsion from without or by medicine. Those who let liquor alone while they are free to drink it, who do this not for their own sakes only but for the sake of the weak whom they would help and who show, as did Daniel and his companions, that they are all the stronger, cheerier and manlier for their abstinence, are the salt of society in temperance reform.

But, most of all, the great remedy for drunkenness and the great safeguard against it is redemption from sin through Jesus Christ. To cure a man of a specific disease while poison remains in his blood is only to do him a temporary service. It is notable that Christ is only on record in the Gospels as twice alluding to intemperance, and then only incidentally by way of illustration. He sought to restore lost manhood, and to do this by leading men to receive His spirit and become His disciples. Anything short of this, however enthusiastically undertaken, will prove to be but a temporary expedient. Drunkenness, like lying, stealing and other vices, will remain till society is renewed by the renewal of individual souls into the likeness of Christ. As fast as this supreme work progresses intemperance is being conquered, and with it all the other sins which degrade manhood.

HINTS FOR PRIMARY TEACHING.

BY MISS LUCY WHELOCK.

A very little boy once found
An acorn lying on the ground;
A while he held it in his play,
Then threw it carelessly away.

Summers and winters went their round,
And now on that same spot is found
A lordly oak, whose branches high
Will winter's fiercest storms defy.

The boy who threw the acorn there
Has been a man this many a year,
But, though a strong, stout man is he,
He never could uproot that tree.

The story of the growth of the acorn will illustrate the growth of habit. Show an acorn to the children. How tiny it is! How easily handled! The boy could carry it in one hand. He could toss it and play with it. But he planted it. What happened? Picture the tiny tree in different stages of growth. At first there was only a slender stalk and two tiny leaves. Could the boy manage the tree then? Could he uproot it? The boy grew and the tree grew, but the tree grew stronger

han the man. Could the man uproot the mighty oak? The boy planted a tiny seed, but the thing that grew mastered him by its strength. Is an acorn a good thing to plant? Why?

Do you ever think of the different things that boys and girls plant in their lives every day, which are the seeds of habits? Have you ever heard of a man who had a habit of getting angry and saying harsh words, which had become too strong for him? Or a habit of drink which mastered him? You know he must have planted the seed of that habit long before and it grew faster than he. One angry thought is the seed of anger. It may be uprooted at the beginning, but it grows deep and fast if it is not cast out.

You have all seen glasses of red wine. Maybe you think the color is pretty, and you look on it with pleasure. But a wise man wrote long ago, "Look not on the wine when it is red." Why? Because that same glass of pleasing red may be the seed of a terrible habit—a habit which sends its roots down so deep and spreads its branches so wide that it saps the very life of the man who lets it grow. When you plant you always must think of what is to grow from your seed. Notice some of the fruits of this tree of intemperance, which may come from the glass of wine. (Draw a tree and write on the branches these words: woe, sorrow, quarrels, complaints, wounds, delirium, foolish words.) Do these seem to you pleasant fruits? We talked last Sunday of the tree of wisdom. What kind of fruits grow on that? (Review the lesson, drawing the tree and calling upon the class to name the branches and fruit, as was done last week.) What was the seed of the tree of intemperance? (Draw the wineglass.) What is the seed of this goodly tree? (Write, *The fear of the Lord*.) Can these trees grow together? Don't you see that one must crowd the other out? Which seed will you plant?

THE CHURCH PRAYER MEETING.

Topic, May 14-20. Hope for the Hopeless. Ps. 42; Eph. 2: 11-22; Tit. 3: 4-7. (See prayer meeting editorial.)

Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, May 21-27. Tarrying Near Temptation. Prov. 23: 30, 31; Matt. 26: 41.

Professor Drummond in a recent address at Cambridge made clear the difference between temptation and sin. A man, he said, is not to be blamed because he is tempted. Not until he consents is he a sinner. We all need to bear this distinction in mind, especially when we are in the thick of temptations. From one point of view we ought to covet temptation, for apart from it no strength or breadth of character would be attained. The world's spiritual heroes have wrestled with their temptations and made them stepping-stones to higher things. At the same time one would better not seek tests of this sort simply to put his manhood to the proof. When our Lord included in the prayer which He taught His disciples the petition "lead us not into temptation," He did it with a profound knowledge of what the ordinary course of life would bring to every individual. He knew that with a world as it was then and is today, with a human nature prone to wander, every life, almost from the cradle to the grave, would be exposed to temptation of various kinds and of different degrees of alluring power.

Many of us have found this out for ourselves, and the wise man does not run into danger of this sort. Indeed, often it is the part of valor as well as of discretion to run from temptation, even at the risk of having fastened upon you the epithet of "milk-sop"

or of "tied-to-your-mother's-apron-strings." The trouble always comes, as our subject indicates, from dallying and toying with temptation. The moment we begin to feel its fascinations is the critical moment. The next step which we take will determine whether we shall be victor or vanquished. Certain temptations can be avoided simply by a locomotion. Only leave the company in which you are. Put a block of houses between you and the seduction and you are safe. There are certain streets in our great cities which a man with any regard for his moral safety will shun altogether. It does not detract from the gravity of the danger if he enters these regions, as many travelers do, ostensibly to see the sights and in order to lose nothing out of their trip which they imagine belongs to the regular program.

But not even a change in location will avail in the case of certain temptations of a different nature. We may go to the ends of the earth and place ourselves in an entirely different physical and social environment. But suddenly, without any warning, the old temptation will rear its horrid face. The battle then must be fought out wholly in the region of one's inner life, and one must summon to the rescue every ally that he can muster. The mind, the imagination, the heart demand a different sort of treatment from the body. To purify and sweeten them, to lift them above the reach of the temptation, a new power must be injected. The strong man can be cast only through the agency of a stronger. Nothing works so well at this time and so quickly, to quote Professor Drummond again, as the thought of Christ, the vision of Christ.

Parallel verses: Gen. 13: 12, 13; 19: 15-18, 26; Matt. 12: 29, 43-45; 1 Cor. 10: 13; 1 Tim. 6: 9, 10; Heb. 2: 18; 3: 12-15; 4: 15, 16; 6: 17, 18; Jas. 1: 13, 14; 2 Pet. 2: 9; Rev. 3: 10.

PROGRESS OF THE KINGDOM.

OUR OWN WORK AND WORKERS.

Life and Light for May has a pretty and interesting frontispiece representing the last graduating class in the Smyrna Boarding School, together with their teacher, Miss A. M. Lord. These six girls with their intelligent faces and their tasteful European gowns resemble much the girl graduates in our own land, and might be a credit to any of our schools or seminaries. And this in a country where in the past parents considered it foolish if not improper to educate their daughters, even at the expense of others. Now they are glad to pay for the education of their girls, and for them to remain illiterate has come to be a disgrace. The desire for education is ever on the increase as concerns the rising generation of women in the empire.

The following is an extract from a private letter to her brothers written by Miss Margaret Leitch, who is now in England but soon to return to her work in Ceylon: "When we look over the full summaries of accounts and see that quite aside from all we have done for India, for the Zenana Society, and aside from all we have done for temperance, anti-opium and for the American Board's work in other places, we have together with yourselves raised, clear of all expenses, over \$55,000 in cash and secured \$275,000 in promises, we have much to rejoice and thank God for."

The *Missionary Herald* publishes a unique letter to the American Board from the evangelical church in Tarsus, Asia Minor. After recognizing the fact that it is over thirty years since work was begun in that city by the missionaries of the A. B. C. F. M., the letter states that the church is now ready to assume self-support. Two years ago some earnest members promised to give a tenth of their gains to the Lord's work. Their number has increased and the prosperity of the church become such that its

members have unanimously decided to be no longer dependent upon the board as a church and also to give up the twenty pounds annually allowed them for the support of their schools in order that more needy places may be aided. Thus a true missionary spirit is manifested and by the fact as well that these people gave about twenty-five pounds for the evangelical work in other fields last year. The hope is expressed that before the next thirty years shall end the people will be able to provide for at least two other places, and the letter is full of faith and hopefulness for the future and expressions of gratitude for aid received in the past.

The statement of the receipts of the A. H. M. S. during the financial year just ended, as compared with that of the previous year, is as follows:

	1891-92.	
Contributions.....	\$299,912.58	
Legacies.....	181,046.54	
	1892-93.	
Contributions.....	\$287,364.51	
Legacies.....	229,217.19	

This shows a gain for the past financial year in legacies of \$58,176.56 and loss in contributions of \$12,548.07, a net gain of \$45,628.49. In reality, however, there has been a gain in contributions of \$8,000, the apparent loss being due to the transfer of Michigan, whose contributions to the national treasury last year amounted to \$20,000, from the field of the national society to the number of auxiliary States. As affairs stand now every dollar of the year's pledges to missionaries has been paid, the \$75,000 due to the banks canceled, while a balance of \$3,000 is in the treasury.

THE SALVATION ARMY.

General Booth has recently issued the twenty-sixth annual balance sheet of the Salvation Army, for the year ending Sept. 30, 1892. At the conclusion of a statement of the aggregate income and expenditure he gives the following interesting review:

The past year has been one of no little burden, anxiety and trial, but it has witnessed some of the most blessed and far-reaching spiritual results that we have been permitted to see in the whole history of the army. Especially has this been the case in some parts of our continental field, in Australia, India and, during the last few months, in Great Britain. The vitality manifested and recent extension of the work on the continent of Europe recalls the fact that it is about ten years since we first commenced our operations there. At that time we had not a single worker on the other side of the channel. In the face of great perversity, in spite of critical and unfriendly governments, of hostile religious institutions entrenched for centuries in formalism, and amidst the extremes of godlessness and infidelity, the gospel of Jesus and the power of the Spirit of God have enabled us to raise a force of men and women who boldly confess Christ and carry on the work of evangelization in 458 towns, and out of their poverty largely maintain 1,836 officers. If, during the next two or three years, we can give support with some liberality to what is already going forward in Germany, Belgium and Northern Italy, I have no doubt that thousands will be won for God in those countries and that, as is now the case in Holland, Sweden and Denmark, the work will become in the main a self-supporting agency.

In India the success of the work far exceeds our own hopes. Our register of permanent converts has been increased during the year by 5,000 additions, chiefly won from the natives. Whole villages have been Christianized, idolatry abolished and the worship of Christ set up. True, we shall have to send £4,000 or £5,000 to India per year, but it is so purely and thoroughly missionary work that it will be a shameful slur upon our whole Christianity if we fail to support those who are struggling in the midst of noble self-denial.

Here at home in England we are daily seeing wonders and miracles wrought in the name of Jesus. The vilest and the lowest are going into the kingdom. During the last three months especially I have been privileged to bring vast crowds under the influence of the truth with such blessed and immediate results as to impress me more powerfully than ever with the greatness of our opportunity to preach the gospel to the poor.

Literature.

THE PUBLIC SCHOOL ART LEAGUE.

This is an organization, formed comparatively recently in Boston, for the purpose of placing reproductions of standard works of art in our public schoolrooms. Three rooms have been assigned by the school board in which the intent of the league has been carried out with the best results. One is the "Roman Room" in the English High School. Another is the "American Room" in the Rice School. The third is the "Randall Room," named after the giver of the money expended upon it, in the Latin School. In the first all the reproductions are identified with Rome—photographs of the Arch of Constantine, the Colosseum, St. Peter's, etc., and casts of Cæsar, Cicero, Eros, Virgil and the Marble Faun. In the second are portraits of Bryant, Longfellow, Whittier, a bust of Washington and an engraving of Columbus before the court of Ferdinand and Isabella. In the third are engravings of the Battle of Bunker's Hill, Washington Crossing the Delaware, Signing the Declaration of Independence, facsimiles of the Declaration, the Liberty Bell, Independence Hall, and the Capitol at Washington, busts of Washington, Samuel Adams, Franklin and Jefferson, and a small copy of Daniel French's Minute Man. Silk national and State flags also decorate the rooms, and the walls and woodwork are tinted artistically and appropriately.

The teachers and the scholars alike are much pleased by these attractions and there is abundant evidence already of their good effects in promoting the refinement of the scholars, in suggesting high ideals, and in stimulating historical interest and study as well as sincere patriotism. The idea at the basis of the work of the league is capable of large expansion and wide application, and it will be well for our country when all our schools are thus made at once beautiful and additionally instructive. No large sum of money is necessary to make a good beginning, at the least, and one or two persons in almost any school district probably could arouse enough interest and secure enough money to try the experiment thoroughly. Indeed, on a small scale it has been tried here or there in the past. Probably it often will be found that some one will loan photographs, engravings or other appropriate material, upon being assured that they will be cared for properly.

Teachers in many localities doubtless will find it easy to set in motion an endeavor in this line which often will prove more successful than is anticipated, and the reflex influence of such refined and discriminating school decoration will be found in due time to be considerable in the homes from which the scholars come and especially in those which they establish for themselves as they grow up.

BOOK REVIEWS.

TOOLS AND THE MAN.

This volume, of which the sub-title is *Property and Industry under the Christian Law*, contains Dr. Washington Gladden's Lyman Beecher lectures at Yale University in 1887, which also have been delivered, in whole or in part, at two or three other institutions. They are eminently judicious and useful discussions. They exhibit a mastery of their subject which is none too common among even the abler ones who write or talk about it, and they are conspicuously well-balanced and candid. They are rich in timely suggestions and are permeated by the spirit of Christ. They also are written so vigorously and skillfully as to be thoroughly enjoyable by the reader.

Dr. Gladden writes as a Christian Socialist but with qualifications. He believes in Christianity firmly and finally. He also believes in Socialism yet not as a finality but as a step,

and the next step, to something better than itself. He holds "that every intelligent and consistent Christian approves of the end at which the Socialists are aiming; and that, in many of their ideas and methods, Socialists and Christians are in closest sympathy." The climax of his book is a statement of the projects of the Socialists which Christians safely may adopt and try to promote. He teaches that Christians are called to rule in the State and must not be content to be merely spiritually minded but must learn also how to rule intelligently and practically. We quote a few of his utterances on the point:

It is sometimes supposed, or seems to be, that if the people are only spiritually minded, the affairs of the state will order themselves aright by a spontaneous movement. It is a vast mistake. . . . The great art of statecraft, like the lesser arts of husbandry and healing, must be studied by the men who practice them—studied patiently and profoundly—else they will continuously be making ruinous blunders, and no sanctification of the heart will prevent or correct these fatalities. They must not only mean well; they must know how. It is not enough that their hearts are right; their heads must be clear and their methods wise. And when Christian men set themselves to the study of these great problems, they need to understand at the outset that their Great Teacher and Guide is not Machiavelli the Italian, or Bentham the Englishman, but Jesus Christ the Nazarene.

Dr. Gladden, in his chapters on Property, takes the only tenable ground that private ownership of land is subordinate to the ownership of the State, i. e., that the State may take away a man's land for sufficient reason. But he thinks that the evils of private ownership of land in this country have been very few, and he does not anticipate that individual ownership will be succeeded by national very soon, if ever, although he does not deem it improbable that this change may be made in England within the lifetime of some of us. Here we differ from him, believing that in England there is much more probability of the breaking up of the great estates and the increase of the numbers of private owners than of the nationalization of the land.

We are glad to see that he discusses fully and more than once the relation of labor to value which is so often and so surprisingly misunderstood. The claim is made by many who might be supposed to know better that labor is the sole cause of value or wealth. Of course this is an utter delusion, and, but for the number—and the character of some among them—who accept it, it hardly would need to be treated seriously. Dr. Gladden explains its fallacy calmly, patiently and so conclusively that the subject should not need further handling. He regards competition as a failure, speaking here somewhat more positively than we should, and urging that Christianity tends rather toward co-operation, as to which we are at one with him.

His chapter on Reorganization of Industry commends profit-sharing warmly, although with proper cautions against regarding it as a panacea for all evils, and in his chapter on Scientific Socialism he makes afresh the condemnatory and unanswerable criticism on such schemes as that proposed by Mr. Bellamy that their inevitable limitations would be their ruin. We quote again:

It seems to me, as I try to study out the socialistic program, and to see what its actual workings would be, that it exaggerates the principles of solidarity as much as the old regime exaggerates the principle of liberty. It might increase the aggregate amount of wealth, though I doubt it; it might distribute what was produced more evenly; it might secure a higher average of creature comforts; it might multiply commodities; it would not produce men. Scant room and small stimulus would it furnish for the development of high character. Above the dead levels of mediocrity its sons and daughters could not rise. The growth of the highest manhood demands, to my thinking, more liberty and more responsibility than socialism allows.

And this is the final and fatal objection.

Whatever else we get or lose, we must not fail to secure the enduring good of character. The test of all institutions, of all systems, is this: What kind of men do they produce? Socialism would not abide the test.

Such works as this and Mr. N. P. Gilman's *Socialism and the American Spirit*, which we reviewed week before last, cannot fail to render valuable aid in clarifying and guiding popular thought and in promoting the wise and Christian settlement of the vexing questions to which they relate. [Houghton, Mifflin & Co. \$1.25.]

STORIES.

Iza Young has translated from the original Polish Henryk Sienkiewicz's novel, *Without Dogma* [Little, Brown & Co. \$1.50]. It is in the form of a memoir and is not so much a story as a study of human nature in certain conditions. It is too introspective and metaphysical for most readers but there is a not inconsiderable class of persons who will appreciate its power. It is sad, not to say also morbid, and is too philosophical and too much elaborated for the best effect. But as a delineation of moods and tempers, of conflicting motives and emotions, it is vivid and instructive. But it is undeniably depressing. If the author had chosen to give to the nobler elements of character more prominence and influence his book would have been both more enjoyable and more helpful without being any the less ingenious, striking or graceful as a literary production. The publishers have issued it handsomely.

Mrs. Helen Campbell has undertaken an important missionary service in her little story, *Some Passages in the Practice of Dr. Martha Scarborough* [Roberts Bros. \$1.00]. The point of the book is that more attention should be paid to the selection and preparation of food and that diet may be made a powerful aid in overcoming the liquor habit and other evils, even when they have been inherited. The book is rich in wisdom and practical suggestiveness, and also is a fresh and touching story. It will be popular and useful. —*Heroes of the Goodwin Sands* [Fleming H. Revell Co. \$1.50], by Rev. T. S. Treanor, long a seamen's chaplain in Deal and its vicinity, is a book made up of true stories of gallant, thrilling endeavors to rescue shipwrecked sailors and their vessels, cast away on the Goodwin Sands, that terrible bank in the English Channel where so many hundreds of ships have perished. The author has portrayed the facts with picturesque vividness and Christian earnestness, yet without exaggeration. Indeed, this seems hardly possible. The boys will read the book eagerly and older readers will not readily lay it aside. It is a good book for the Sunday school library.

Mr. Justin McCarthy, M. P., writes bright and readable novels, and his latest production of this sort, *The Dictator* [Harper & Bros. \$1.25], is quite entertaining. He does not go very deeply into human nature or philosophy but narrates a lively tale of incidents in the career of a man prominent in the fortunes of a South American people. The scene of the story, however, is London. The characters are drawn vigorously and the large spicing of improbability in the plot may be pardoned, but it should have been explained how Captain Sarrasin's "mild blue" eyes on page 127 had become "deep gray" eyes on page 162.—Mr. F. Marion Crawford's early story, *To Lee-ward* [Macmillan & Co. \$1.00], is reissued in a tasteful form. It aided considerably in establishing his fame as a novelist, and many who know him only through his more recent publications will welcome this opportunity of reading it.—*A Girl With a Temper* [Harper & Bros. 50 cents], by H. B. F. Knight, is well written and rather above the average in interest. But its handling of the relations of the sexes in reference to marriage seems somewhat unnatural and perhaps misleading.

POETRY.

The late J. O. Sargent was an earnest lover and student of Horace and he left a volume of translations of the poet's odes which have been printed under the title *Horatian Echoes* [Houghton, Mifflin & Co. \$1.50]. Dr. O. W. Holmes, a college and life-long friend of Mr. Sargent, has supplied the introduction to the volume, which also includes a biographical sketch of the translator. The translations are noteworthy for fidelity to the original and for the manner in which they reproduce the spirit of the ancient time. They also reveal a genuine poetical talent in the translator. The book does not contain all of the odes, as Mr. Sargent died before completing the task which he had undertaken, but the volume is of more than passing importance.—Prof. W. H. Appleton has edited a volume of *Greek Poets in English Verse* [Houghton, Mifflin & Co. \$1.50], by various translators. The editor has endeavored, and successfully, to make such a collection of verse as may reveal the richness and variety of the Greek poetry and may stimulate the reader to seek a larger acquaintance therewith. We do not understand the volume to be intended specially for use as a text-book, but it might be so employed to advantage.

Taking advantage of the special interest in Columbus everywhere felt this year, a new edition of the *Chronicles of Christopher Columbus* [G. P. Putnam's Sons. \$1.50], a poem in twelve cantos by Margaret Dixon, has been published. It is decidedly interesting and seems based upon careful historical study. But it is a fair criticism that many pages differ from good prose writing only in the occasional transposition of words, and easily can be read so as to appear written in prose. Pages 112 and 113 may be cited as examples, and others might be mentioned almost indefinitely.—There is considerable descriptive power in Mr. W. L. Chittenden's *Ranch Verses* [G. P. Putnam's Sons. \$1.50] but they are not conspicuous for reflection or for sentiment. Some are dialect verses, many are jaunty and rollicking, and most have a swing and force which is agreeable. They are not ambitious poems and in their way deserve approbation.—In *Fleeting Thoughts* [G. P. Putnam's Sons. \$1.00], by Caroline E. Prentiss, there is more of the truly poetical spirit but somewhat less of the mastery of rhythm, the effort to attain which apparently causes a certain vagueness of the meaning at times. Some poems are much better than others. A few are of considerable excellence.

MISCELLANEOUS.

Dr. F. H. Underwood has set down his "recollections and appreciations" of the late James Russell Lowell in a most enjoyable little volume, *The Poet and the Man* [Lee & Shepard. \$1.00]. It is not a biography but a series of pictures and comments, all vivid and loyally friendly yet discriminating. It gives a good general idea of the subject with many charming details. Without giving exceptional prominence to the point, it makes interesting statements about Lowell's religious belief and life, and many will be surprised to learn that during a large portion, if not the whole, of his life he had a strong admiration for Calvinism. The book brings out well the peculiar freshness, vitality and versatility of Lowell's mental powers and his sterling manliness. It is safe to say that no admirer of the poet will be quite content, knowing of this book, until he owns it.

Mr. Frederic Harrison is nothing if not dogmatic and like most dogmatic men he sometimes says foolish things. In *The Choice of Books* [Macmillan & Co. 75 cents], an essay in four chapters, there is considerable sense and some nonsense. For instance, his advice as to the choice of books is sagacious, it being understood that it is addressed to mature readers or, at any rate, not to the young. But

his wholesale condemnation of collecting rare books and rare authors is a blunder. All depends on what rare authors and volumes are sought for. Probably Mr. Harrison means to object to the desire for any book simply because it has become rare, and, if so, he may be right, although this would depend upon circumstances. But it is absurd to condemn the effort to obtain rare books which possess inherent value. Mr. Harrison had in mind while writing, as a postscript states, the library of his patron saint, one almost might say, Auguste Comte, which he regards as in most subjects a model but which has serious limitations.

Colonial days do not lose their fascination as modern attention reverts to them increasingly and such a book as *Through Colonial Doorways* [J. B. Lippincott Co. \$1.25], by Anne H. Wharton, will find the pleasant welcome which it merits. The author writes of the people of the colonial or revolutionary times, in New York and Philadelphia, chiefly the latter, of their balls, parties and dinners, and their loves and love-letters, and, having had the advantage of abundant and appropriate material, she has reproduced the past with exceptional success. Her book easily takes place among the most delightful and suggestive of its sort.—Mrs. Schuyler van Rensselaer writes knowingly of landscape gardening, trees, flowers, etc., as well as of art and architecture: In her *Art Out of Doors* [Charles Scribner's Sons. \$1.50] she has reproduced considerable material which she has contributed formerly to *Garden and Forest*. Those who have a fondness for working upon, or personally superintending the work upon, their own grounds will enjoy her chapters. She gives expression to some fanciful views—such as her objection to a drive running between a house and its lawn—but she makes many judicious suggestions. The book is entertaining, will provoke discussion and is a good one to be read with large exercise of the right of private judgment.

Another and a more free and unconventional open air book is Frank Bolles's *At the North of Bearcamp Water* [Houghton, Mifflin & Co. \$1.25], in which the autumnal and early wintry scenery of the neighborhood of Chocoma in New Hampshire is described, and the animals, birds, trees, hills, lakes, and people all pay tribute to the author's loyalty to them and their country-side. It is a refreshing, invigorating book. It should go upon the same shelf with those of John Burroughs, Richard Jefferies and Bradford Torrey.—Readers of *Scribner's Magazine* will recognize in *Homes in City and Country* [Charles Scribner's Sons. \$2.00] six papers, by Russell Sturgis, D. G. Mitchell, Bruce Price, W. A. Linn and others which appeared originally, we believe, in that magazine and which treat of planning houses, laying out grounds, building associations, etc., in a necessarily brief yet instructive and reasonably comprehensive manner. There are a hundred illustrations, and the book is both attractive to the eye and helpful to those intending to build houses or lay out grounds.

Those who enjoy traveling without leaving home and do not mind turning over the leaves of an unwieldy book will find some of the photographs in *Scenes from Every Land* [Mast, Crowell & Kirkpatrick. \$6.50] entertaining. There are several hundred of them, including some of pictures. They vary very much in interest and importance, as well as in execution. A number of portraits also are in the book and these, too, are very miscellaneous and several are out of date. The book covers too much ground and gives too little apiece to most countries. There are only four Swedish pictures and three Norwegian, for example, and of the seven only four are sufficiently characteristic to deserve room. Gen. Lew Wallace has furnished a short introduction, and T. L. Knox has edited it, but it does not

bear careful examination as well as one thinks it will when he opens it, and although the volume in some respects is among the best of its class, it is not worth anything like its price to most people.—*Figure Drawing for Children* [D. Lothrop Co. \$1.25], by Caroline H. Rimmer, contains a series of short papers illustrated by the author, in which instruction is given about the child-figure and how to draw it. In the hands of a suitable instructor it will prove intelligible and serviceable. But it does not seem so well suited to the use of children as of their older brothers or sisters.

The bound numbers of *Littell's Living Age* [Littell & Co. \$2.75] for January, February and March form the usual handsome, diversified, edifying and entertaining volume, and its price has been reduced from three dollars. The magazine, the only weekly eclectic in this country, costs only eight dollars a year. It is a standard favorite.—Parents and all who have the care of children ought to, if they do not, appreciate the immense importance of the principles of health taught in such books as *Keep Your Mouth Shut* [Roberts Bros. 50 cents], by Dr. F. A. A. Smith. Both physical welfare and personal comeliness depend so closely upon closing the lips and breathing habitually through the nostrils that it is surprising that so little has been inculcated upon the subject in such a country as ours until so recently. This book will be of great use in directing attention to the matter.

NOTES.

—The *May Century* appears with a new and handsome cover, designed by Mr. Stanford White.

—The *English Illustrated Magazine* is about to print some hitherto-unpublished poems by Macaulay, written to Lady Knutsford, his niece.

—The new librarian of the Boston Athenaeum is Mr. W. C. Lane, who has been an assistant librarian at Harvard University for some years.

—The delegates from the English Society of Authors to the conference of authors to be held at the Chicago Exposition are Walter Besant and S. S. Sprigge.

—Miss Charlotte M. Yonge who, we believe, has written nearly or quite a hundred books alone, now is writing one conjointly with Christabel Coleridge.

—The prevalent opinion among the New York publishers is that the international copyright law thus far has made very little perceptible difference to either authors or publishers.

—A new monthly magazine containing fresh and original short stories by popular authors is announced. It will be entitled *Storiettes*. We should think its resemblance to *Romance* sufficiently close to be troublesome to both.

—We heartily indorse the recent action of the managing committee of the Authors' Society, condemning the modern practice of issuing books, especially in new editions, without dates, and commending Messrs. Macmillan & Co. for printing in every issue of a book the dates of all preceding issues of it.

—A series of autograph letters by George Eliot and G. H. Lewes has just been sold for \$325. The manuscript of a three-page folio article on *The Secondary Novels of Defoe*, by Charles Lamb, has just brought \$50 in London, and at the same sale that of Thackeray's lecture on Swift brought \$95.

—The Townsend Library, a large collection of published material relating to the War of the Rebellion made by Mr. Thomas S. Townsend of New York City, is for sale and it has been hoped that Congress would buy it, as it ought. But Congress has refused, and it

is now hoped to secure the collection for some American university. Its value is supposed to be \$50,000 at a reasonable estimate. It is deposited for safe keeping at present in the Columbia College library.

BOOKS OF THE WEEK.

- Houghton, Mifflin & Co. Boston.*
 A CATHEDRAL COURTSHIP. By Kate Douglas Wiggin. pp. 164. \$1.00.
 DONALD MARCY. By Elizabeth Stuart Phelps. pp. 242. \$1.25.
 THE LIFE AND WORK OF JOHN RUSKIN. By W. G. Collingwood. Vols. I. and II. pp. 281 and 596. \$5.00.
 AMERICAN STATESMEN. Edited by J. T. Morse, Jr. Vols. I. and II. pp. 387 and 373. \$2.50.
Leach, Shevell & Sanborn. Boston.
 JASON'S QUEST. By D. O. S. Lowell, M. D. pp. 228. 50 cents.
 ACADEMIC ARITHMETIC. By Prof. Webster Wells. pp. 339. \$1.00.
Cong. S. S. & Pub. Society. Boston.
 JACK, JR. By Sally Campbell. pp. 348. \$1.50.
 THE HOUSE ON THE BEACH. By Julia McNair Wright. pp. 339. \$1.50.
Lee & Shepard. Boston.
 A PATHFINDER IN AMERICAN HISTORY. By W. F. Gordy and W. I. Twitcheil. pp. 261. \$1.20.
D. Lothrop Co. Boston.
 SEAWARD. By Richard Hovey. \$1.50.
Ginn & Co. Boston.
 GODS AND HEROES. By R. E. Francillon. pp. 292. 60 cents.
Fleming H. Revell Co. New York.
 LETTERS TO DOROTHY. By Edith E. Metcalf. pp. 62. 12 cents.
 THE FUTURE TENSES OF THE BLESSED LIFE. By Rev. F. B. Meyer. pp. 162. 50 cents.
 THE IVORY PALACES OF THE KING. By J. W. Chapman, D. D. pp. 75. 50 cents.
 THE ABRIDGED CREED OF CHRISTENDOM. Arranged by Rev. C. E. Long. pp. 104. \$1.00.
 PRINCETON SERMONS. By the Professors in Princeton Seminary and Others. pp. 352. \$1.50.
 THE HOLY SPIRIT IN MISSIONS. By Rev. A. J. Gordon, D. D. pp. 241. \$1.25.
 ELIZA CHAPPEL PORTER. By Mary H. Porter. pp. 366. \$1.75.
T. Y. Crowell & Co. New York.
 THE INDEPENDENT TREASURY OF THE UNITED STATES. By David Kinley. pp. 329. \$1.50.
 PHILANTHROPY AND SOCIAL PROGRESS. By Jane Addams and Others. pp. 208. \$1.50.
E. P. Dutton & Co. New York.
 THE GOSPEL OF WORK. By Bishop A. W. Thorold, D. D. pp. 180. \$1.25.
 THE TRANSGURED SACKCLOTH. By Rev. W. L. Watkinson. pp. 235. \$1.25.
D. Appleton & Co. New York.
 A HISTORY OF IRELAND IN THE EIGHTEENTH CENTURY. By W. E. H. Lecky. Five vols. pp. 471, 517, 548, 473 and 560. \$5.00.
Charles Scribner's Sons. New York.
 PALESTINE. By Archibald Henderson, D. D. pp. 227. \$1.00.
Macmillan & Co. New York.
 SHADOWS OF THE STAGE. Second Series. By William Winter. pp. 367. 75 cents.
Dodd, Mead & Co. New York.
 THE ROSE. By H. B. Ellwanger. pp. 310. \$1.00.
American Tract Society. New York.
 IN THE PINE WOODS. By Rev. T. L. Baily. pp. 304. \$1.25.
Brentano's. New York.
 ABROAD AND AT HOME. By Morris Phillips. pp. 365. \$1.00.
Porter & Coates. Philadelphia.
 HYMNS AND METRICAL PSALMS. By Thomas MacKellar, Ph. D. pp. 262. \$1.25.

PAPER COVERS.

- Houghton, Mifflin & Co. Boston.*
 A CHRISTMAS CAROL. By Charles Dickens. pp. 118. 40 cents.
Harper & Bros. New York.
 IN A PROMISED LAND. By M. A. Bengough. pp. 318. 50 cents.

MAGAZINES.

- April. PULPIT.—RELIGIOUS REVIEW OF REVIEWS.—SHEPHERD'S MODERN HOUSES.—CURRENT TOPICS.—REVIEW OF THE CHURCHES.
 May. SCRIBNER'S.—ST. NICHOLAS.—HOMILETIC REVIEW.—HARPER'S.—PREACHER'S.—ENGINEERING.—GOOD HOUSEKEEPING.—AMERICAN JOURNAL OF POLITICS.—FORUM.—ROMANCE.—OVERLAND.—ATLANTIC.—MOTHER'S NURSERY GUIDE.—COTTAGE HEARTH.—SCHOOL REVIEW.—NEW ENGLAND.—ART AMATEUR.—CENTURY.—BOOK REVIEWS.—EDUCATIONAL REVIEW.—BIBLICAL WORLD.—BOOK-BUYER.—REVIEW OF REVIEWS.

NEW WEST SCHOOLS IN SALT LAKE CITY.

For the past three years we have been convinced that the time has come when Congregationalists ought no longer to maintain parochial schools in Salt Lake. The continuance of this work is open to the same objections which are urged against Catholics maintaining parochial schools in Boston. Rev. J. Brainerd Thrall, for the last nine years pastor of the First Congregational Church in Salt Lake, who has just left his pastorate to come

East, emphatically confirms this opinion in an article in the May *Home Missionary*, and he believes that it will soon apply, though with diminished force, to the entire Territory of Utah. He says that all except twelve of the 140 public school teachers in Salt Lake City are non-Mormon and most of them are picked and experienced teachers from the East. He continues:

The institutions which were erected a few years ago—for example, the parochial school system—as a fortress or defense are, in the city of Salt Lake, where Gentiles are in full control and will continue to remain in full control, liable to become an embarrassment to the full and unimpeded progress of the public school system, and the attempt to continue to apply a peculiar treatment, ecclesiastical, educational or political to this city, where Gentile civilization is in full sway, is beginning to appear to thoughtful and far-sighted men illogical and, in the long run, obstructive, likely to require, if indefinitely continued, some special plan to transfer and remove it and to remedy the evils incidental to it. I do not hesitate to say that there is today no more reason for applying such peculiar treatment to the city of Salt Lake than to the cities of Omaha, Chicago, New York or Boston. This city has already, in the political, educational, social and ecclesiastical sense, assumed the *toga virilis* of self-government, and it is best for her in the long run that she be left to work out her own problems. Anything but home rule in all these respects can in the long run be nothing less than offensive and troublesome and will surely lead to incidental and mischievous anomalies.

COMPULSORY CHURCH ATTENDANCE IN COLLEGE.

This subject has been of late actively discussed in Amherst, Yale and other colleges. It has been urged that the student should be left free to attend public worship or not, because if college law requires attendance it becomes perfunctory. But duty expressed in forms of law is not less duty, and often when not so expressed ceases to be regarded as duty. President Gates of Amherst, in an article in *Zion's Herald*, put the case in this way:

It is idle to speak of the *laissez faire* principle as the proper one to govern a faculty in its relations to the spiritual life and the moral condition of the college. To leave entirely out of consideration the moral tone and spiritual life of a body of under-graduates is not to guarantee to them freedom, it is to deliver them over unaided to the strong influence of the worst, the least conscientious, among their own number—an influence the fearful strength of which is well known to all who have carefully studied the life of large bodies of boys and young men who have left home and family influence and are not yet responsible as citizens. In saying this I yield to no man in my respect for the good purpose and the average moral stamina of American young men from seventeen to twenty-two years of age. But there is no time in the life of any body of men when moral and religious truth can be ignored without injury to the whole life. And during the years when home associations are first set aside, when the young man is feeling his way to his own standards of living and is keenly sensitive to the opinions of those about him, when a reticence about his own spiritual life and about religious truth, which is often natural, may be confirmed into a systematic ignoring of these truths—into an atrophy of the spiritual and religious nature—at this critical time, to be entirely cut off from the influence of Christian truth, to have one's moral condition ignored, is pre-eminently dangerous. Some men will come safely through it. Those who are morally and religiously strong will, in some cases, withstand this dangerous influence. This fact makes it possible to advocate this method as one which "kills off the weakest and strengthens the strongest." But the law of the survival of the fittest, in morals, is not the law of Christ and is not the practice of Christian civilization. Do you and I wish our sons subjected to such a test during the four years immediately following their transplanting from the homes

where they have received kindly Christian nurture? With all the helpful influence which comes from church life and home friends when young men are *not* massed by themselves, is the number of those who become strong, pure men too great?

SPIRITUAL ACCUMULATIONS.

Dr. George Leon Walker's pulpit bow abides in its pristine strength, even though he has retired from the active pastorate of the First Church, Hartford. His people hear him now and then, and a few Sundays ago he preached a sermon entitled *Life's Labor Not in Vain*. This has been published and from it we quote:

With some conspicuous exceptions, especially in the Psalms and prophecies, the general point of view of the Old Testament Scriptures is one from which the quality of life and the fruitage of life, good or bad, is looked at as illustrated mainly in the present. The good man is encouraged to expect the results of rightdoing in temporal prosperity, in children, in friends, in the visible smile of heaven upon his endeavors. The bad man is taught to look for the requital of his wrongdoing in blighted harvests, in buried offspring, in losses, enmities, disappointments. All which within certain limitations is true teaching; nay, is Christian teaching. The tendency of righteousness, whether on the plains where Jacob and Esau hunted or watched the sheep, or in the fields and markets where Connecticut farmers and merchants toil and trade, is to personal prosperity and family welfare. The tendency of unrighteousness is to defeat and wretchedness. The Old Testament and the New are not at strife on that matter.

But when, in one of the most poetic and familiar of the Psalms, the 49th, read often and appropriately at our burial services, the writer breathes a threnody over the fate of man, and mournfully sings:

Be not thou afraid when a man is made rich,
 When the glory of his house is increased;
 For when he dieth he shall take nothing away,
 His glory shall not descend after him,

we instinctively feel that however true and pathetic that is in the literal sense, and from the point of view the Psalmist occupied, yet that it is not the point of view where the later Scriptures stand, where fully unfolded Christianity stands, in looking at the event of mortality.

"Take nothing away" with him! Why, the Christian view is he takes everything away. Everything substantive and essential he takes with him. He takes himself—himself, with the sum total of his memories, his history, his character. All that he is, all that he has done, all that he has become and is fitted for, he takes with him. No one can alter it, no one can deprive him of it. Wrapped up in the indissoluble integuments of his spiritual being he carries with him his character and all the inwardly recorded story of struggle, endeavor, and perhaps of divine regenerating transformation, by which that character has been made what it is.

As an old oak tree, cut down and polished athwart the grain, will show you the various experiences of its seven hundred years' growth—a dry, drought-pinching summer here, a lush fast-growing summer there, a twisting winter storm that rived and cracked the grain further on, till in the width of a picture-frame or the arm of a chair you can trace the story of a century's experiences—so to the finer eye of the spiritual vision what a man takes with him embodies all possible things of history, memory, experience—in a word, of character and so of destiny. "Takes nothing?" He takes everything! He goes himself, along his own road. No conceivable accompaniments of gathered wealth, no attendant throng of ministrant servants, no parchment commissions of official station, had all these been his and could all go with him, could add the value of a farthing or the weight of a hair to what he carries with him, when peeled of all but his essential self—his doing, his being, his quality and his fitness for—he travels onward into the eternal years.

PASSING COMMENT ON CHURCH NEWS.

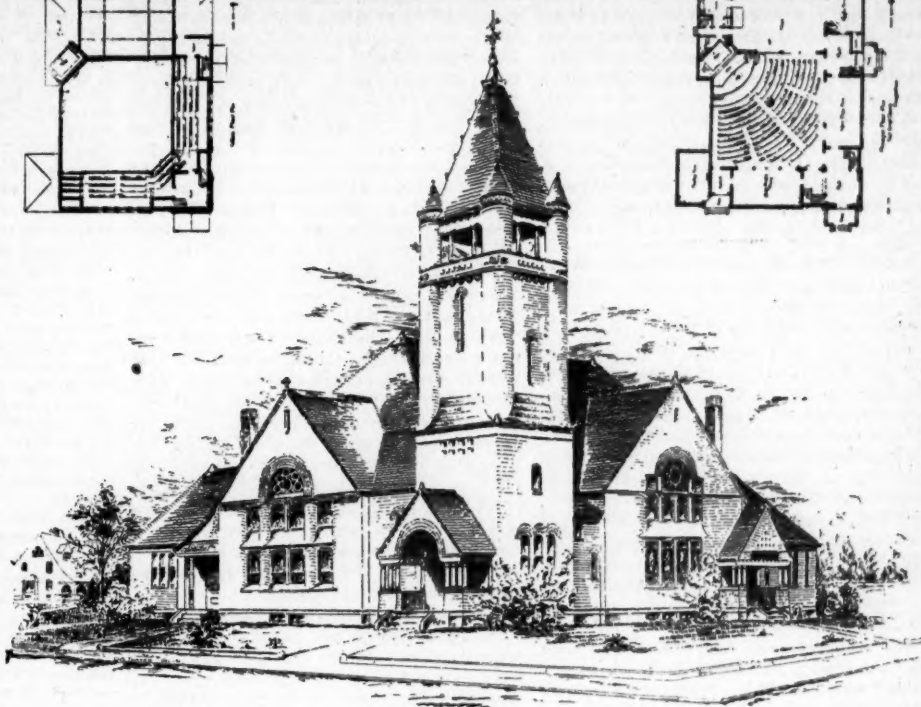
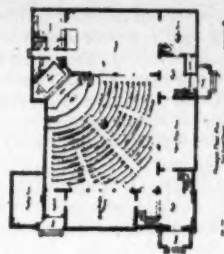
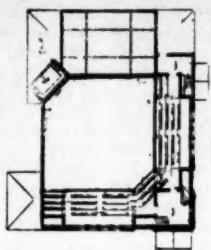
Our idea in publishing from time to time the pictures and descriptions of houses of worship is not simply for the benefit of the church concerned, but that other churches about to build may find some details that will prove helpful to them. For this reason plans of the interior are especially desirable. As Christianity contains the good of all other religions, so the church building of today seems to be taking from other structures those parts best adapted to them. Whatever the church is doing for the theater, it has learned from it a method of seating; from the home it has taken the parlor and kitchen, from the school-room the arrangement of classrooms, and reading-rooms and gymnasiums are following.

The "band" experiment is to be tried in Kansas and California. Perhaps it will aid in removing the short pastorate evil. The fellowship meetings to be held between the half-dozen fields united by their pastors is likely to broaden and inspire the life of the churches, and their small number makes possible meetings frequent enough to prevent the loss of inspiration that sometimes comes between semi-annual conferences. In some respects it seems a pity for theological students who have not completed their seminary courses to undertake this work, as they must leave it before it is fairly under way. But it will certainly be good for the students, and may give the churches some new lines of work to prosecute between pastorates.

FROM ST. LOUIS.

The twenty-ninth annual convention of the Missouri Association, which has just held its sessions in Pilgrim Church, has achieved success under difficulties. Tornados, cloudbursts and continuous rains had demoralized railroads in portions of the State and no reduction in fares was conceded; consequently, the attendance from outside the city was small. The local interest manifested in the meetings was unworthy the hundreds of our church members in our home churches and fell below even the traditional indifference of large cities to such gatherings. This certainly was due to no lack of variety and abundance in the program, which was almost too much for the assimilative powers of the average listener. It fell to the lot of Rev. J. H. Williams, whose opening sermon struck a strong and inspiring keynote, to preside over the body and keep the nearly sixty participants within allotted bounds. St. Louis homes were opened with characteristic hospitality and the noonday lunches of the Pilgrim women lacked only a sufficient number of guests to do them full justice.

To call the program intensely practical is no glittering generality. Subtract the topics touching missionary work outside our borders and themes bearing directly upon church extension and Christian education in Missouri and little is left. The Children in Church Membership and The Council in Our Polity were treated in segments of ten-minute speeches, less effectively, in the judgment of some, than by allowing one speaker sufficient time to deal comprehensively with the larger



THE NEW CHURCH BUILDING AT ORANGE, MASS.

This house of worship was dedicated April 19, Rev. F. L. Goodspeed preaching the sermon, and replaces the one burned in the fire of Nov. 7, 1891. The total cost was about \$25,000, and the building is one of the finest in the State, considering the outlay of money. The plan explains itself. In addition to the rooms shown, all of which open together, are the dining-room and kitchen in the basement. The auditorium and vestibules are finished in quartered oak, the other rooms in ash. The pastor, Rev. G. W. Judson, has nearly completed his sixth year of service, and it is a matter of natural rejoicing with him that he has been instrumental in raising the debt on the old church and securing the erection of the new one free of debt.

theme. The question-box on the last mentioned subject, conducted by Dr. Henry Hopkins, is a feature worthy of frequent adoption. Rev. F. E. Butler gave a valuable sketch of Recent Discoveries in the East as related to the Bible, and the addresses of Mr. W. H. Brainerd and Rev. Messrs. J. P. O'Brien and W. M. Jones on Sunday school and Christian Endeavor topics deserved the attention of a larger and less weary audience than appeared at the closing evening session.

Interest in the subject of Christian education is fundamental to our work in this State and ran high at Sedalia last year, and much was then hoped from this opportunity to present this work to the large Congregational constituency of St. Louis, but the meager and formal information from the academies and the fuller statement concerning the college were offered to less than a hundred hearers, many of whom were previously acquainted with the facts given. There undoubtedly exists, however, a strong purpose to push work and secure funds, especially for Kidder Academy and Drury, the latter now lacking only \$33,000 of the amount needed to secure the first \$25,000 from Dr. Pearsons and stop the present annual deficit.

The report of the condition of the churches revealed a steady progress in most directions and no real retrogression anywhere. The annual meeting of the H. M. S. was marked by the retirement of Superintendent Doe after nine years of faithful service in this State and twenty-five years in similar service for the national society. Rev. A. K. Wray was elected in his place. One of the most interesting hours was devoted to Woman's Work in the Church, which was ably presented by six St. Louis women. The needs of Congregationalism in Missouri—support of Congregational ways, men, education in denomina-

tional benevolences, prudence and economy and continuance—carries a sermon in its very statement.

The representatives of our benevolent societies, like the poor for whom they plead, are with us always at these meetings. They told us, with all the eloquence and ingenuity at their command, the familiar story of their "causes." It is not their fault that there is a certain monotony in their appeals; the trouble is that we to whom they speak are so slow in turning opportunities into deeds. Gratification was expressed at the union of two societies into the American Education Society, and we are ready to take at once ministerial relief into the place to be vacated by the New West Commission, so that our friends, the secretaries, may still sing, "We are seven."

Little business was done save that of a routine nature. As usual we resolved to "reaffirm our convictions" on temperance and Sunday observance. Certain overtures concerning caste legislation and the public school question, which as presented were either dreary platitudes or unwarrantable verdicts upon unverified facts, were skillfully manipulated by a wise resolution committee until they were as harmless as an exploded doctrine. Rev. G. C. Adams, D. D., and Rev. E. C. Evans were recommended to the nominating committee of the next American Board meeting for election as corporate members. The rules of order were revised and greatly simplified, and the invitation of the First Church in Springfield for next year's association meeting was accepted.

The committee of Pilgrim Church, to whom was intrusted the selection of a pastor, has at last reported the results of work covering the weeks since Dr. Stimson's departure, and the church has promptly and unanimously adopted their recommendation and extended a call to

Rev. Nehemiah Boynton of Boston. To those who, know both the vacant church and the pastor-elect, there seems to be a special fitness in this selection. It is, of course, no new thing for this popular and growing man to be wanted, but it is safe to say that no such call as this has ever before been brought to his attention. It is not simply one church that asks his presence and help; it is this whole Southwest that has ever looked to the pulpit of Pilgrim Church to find sympathy, counsel and strength.

J. L. S.

FROM THE DISTANT SOUTHWEST.

The Oklahoma Association met at Hennessey, April 28, with a large attendance from the twenty-six churches of the Territory. Dr. Cobb of New York, Rev. C. W. Shelton and wife and Rev. J. E. Platt of Kansas were present from outside the Territory. The association petitioned the Home Missionary Society to be set off from Missouri and to have a superintendent of its own, nominating for that office Rev. J. H. Parker, at present general missionary. Rev. J. E. Platt, of the C. S. S. and P. S., announced that he expected soon to be assigned to Oklahoma exclusively. This news was received with much satisfaction. The meeting was enthusiastic, hopeful and spiritual. Rev. Ned Forrest held evangelistic services each evening.

The crop prospects are fine. There were two devastating tornadoes April 25, accompanied with loss of life. Probably fifty deaths have resulted, or will result, from the two storms. The Cherokee strip will be opened for settlement within a few months and the area of Oklahoma largely increased. It is an interesting fact that in Oklahoma Congregationalism projects itself farther South, as a leading and influential church, than it does elsewhere. This is common ground for the North and the South, for the white man, the Indian and the negro, and our polity is showing itself adapted to the situation.

FROM SAN FRANCISCO.

A week of more than ordinary interest has just passed. It witnessed the graduating exercises of our theological seminary. Eight young men received diplomas, four of whom were college graduates and three of whom expect to labor in adjacent fields in Northern California, helping one another as well as attending to the duties of their respective fields. Such themes as The Ideal State of Society, Perfected through Conflict, and The Institutional Church were ably handled and attentively listened to by an audience filling Plymouth Avenue Church, Oakland. This is the largest class ever graduated in the twenty-four years of the seminary, during which time 125 have been enrolled, sixty-five of whom have graduated. Though the seminary's financial resources are by no means ample the outlook never was brighter, and plans are forming for greater things.

The alumni dinner was graced by the presence of pastors and invited friends from about the bay, as well as several brethren from abroad—two from Washington, two from Oregon and one from Southern California. Among these were the presidents of the three Congregational colleges of the coast—Walla Walla, Wa., Forest Grove, Ore., and Pomona in this State.

On the following evening the Congregational Club entertained these guests and others at the First Church, San Francisco. Nearly two hundred were present. The subject was Christian Education, more particularly as related to our interests on this coast. After outlining a plan for an alliance the sentiment of the gathering was voiced in a practically unanimous vote for such a step. So the Educational Alliance was formed, with Dr. Brown of San Francisco, Dr. Clapp of Portland, Dr. McLean and Professor Nash of

Oakland as officers. The object is "to unify, systematize and strengthen the educational interests of Congregationalists on the Pacific coast," and the hope is that, while not in any way exercising any authority, this body may prevent the undue multiplication of small colleges and aid in strengthening the things which remain.

Hopkins Academy is in name no more. In view of the need of enlargement, the board of trust, though given \$50,000 by the widow of Moses Hopkins, found their resources insufficient. Just then Professor Reed of the Belmont School, some twenty-five miles south, offered to deed his property, worth \$100,000, providing the schools could be united and a lease granted him for ten years. Believing that thus Christian academic education might be strengthened, and realizing the opportunity of making the new institution Congregational, the offer was accepted, and henceforth our interests are to be in Belmont School, the large majority of the trustees to be elected by the General Association. Though the money offered by Mrs. Hopkins is thereby withdrawn it is felt the combined institution will better serve our purposes, while it is not beyond the possibilities that the munificent gift may be transferred to our seminary.

We regret the loss of two estimable brethren who leave this month. Rev. J. B. Silcox, after five years in the State, returns to his native Canada to a Congregational church at Montreal. The other is Rev. E. C. Oakley. For ten years he has been on the coast, having just completed three years of faithful labor at Plymouth Avenue, Oakland. OCCIDENT.

ADVANCE YEAR-BOOK FIGURES.

The last State to report to Secretary Hazen was California, May 1. Two months will be needed to complete the editorial work and printing. The summaries, as far as made out, show these results:

Churches, whole number.....	5,139
" added.....	246
" net gain.....	154
Members, whole number.....	541,735
" net gain.....	16,828
" added on confession.....	31,582
" total.....	54,776
" removed by death.....	8,423
" total.....	35,317
Baptisms, adult.....	14,940
" infant.....	10,357
Benevolent contributions.....	\$2,651,862
" increase.....	203,017
Home expenditures.....	7,138,562
" increase.....	346,985

NEW ENGLAND.

Boston and Vicinity.

Mount Vernon Church, Dr. S. E. Herrick, pastor, is trying the experiment of a four o'clock vesper service instead of the evening service. The first was held last Sunday and the congregation was about the size of the largest evening congregations.

The annual Children's May Missionary Festival, in connection with the W. B. M., was held Saturday afternoon in Berkeley Temple. The church was filled with children from the mission circles of Boston and vicinity. Miss Laura Chamberlain from Sivas, Turkey, gave an interesting address, and Rev. A. H. Narzarian told of his boyhood in Harpoot. A missionary cantata, The Desire of All Nations, was given by the young people of Eliot Church, Newton. The work for the children—the kindergarten building in Casarea—was presented by Dr. Judson Smith and pledges were received.

Pilgrim Church, Dorchester, laid the corner stone of its new building, May 3. Addresses were made by Dr. Arthur Little and Rev. P. B. Davis.—The Prospect Hill Church, Somerville, is open every evening in the week.

Massachusetts.

Rev. Wolcott Calkins, pastor of the Eliot Church in Newton, is preaching a series of Sunday morning sermons on The Puritans and Their Times, with these subjects: Thomas Cartwright and the Early Puritans; George Abbot, the Puritan Archbishop, and the Church Puritans; John Milton, the Puritan Iconoclast; Richard Baxter, the Puritan Pastor; John Bunyan and Puritan Working Men; and George Fox, the Puritan Missionary.

The Norfolk Conference at Stoughton, May 2, discussed these topics: Practical Temperance Work, The Attitude of the Christian Toward Worldly

Amusements and The Method and Spirit of a True Revival. Mr. G. M. Herrick spoke on the work of the N. W. E. C.

The Lowell ministers met last week in response to the invitation of the Congregational pastors to discuss the advisability of forming a church league for combined efforts at moral reform. It was unanimously voted to form such a league and a committee was appointed to prepare a constitution.—An interesting address was given by Dr. Dana in Kirk Street Church last Sunday upon The Primitive Martyrs of the Congregational Faith and Polity in commemoration of the 300th anniversary of the execution of Barrowe, Greenwood and Penry in the reign of Queen Elizabeth.

The Belleville Church, Newburyport, was given up to the First Newburyport Company of the Boys' Brigade, April 30. Printed programs were in the seats, the boys, fifty strong, marched in in full uniform and took the front seats. The church was well filled with an interested audience. Responsive readings between pastor, company and congregation, stirring hymns of the fight of faith and a sermon especially for the boys on Exercise Thyself unto Godliness made part of the service, but the most striking and inspiring exercise was the presentation to the company by Dr. Fiske, senior pastor, of a regulation United States flag, gift of the young ladies of the Sunday school. This company grows in numbers and influence for good constantly.

At the installation of Rev. F. B. Vrooman over the Salem Street Church, Worcester, the pastor-elect presented an able and carefully wrought paper showing how studies in science and history had resulted in leading him to clear and positive evangelical convictions.—Gaul's new oratorio, Israel in the Wilderness, was given at Pilgrim Church last Sunday evening.—Since Jan. 1 192 have been received to the Old South Church. During Rev. A. Z. Conrad's pastorate of two years and six months 333 have been received.—Piedmont branch is moving toward the formation of a separate church society. The name will be Emanuel.—The committee representing the Worcester churches appointed to make arrangements for the meeting of the A. B. C. F. M. next autumn has organized by the choice of Dr. Daniel Merriman as chairman.

The Worcester North Conference met at Templeton, May 2, 3. The topics were: A Review of the Work of the Past Year, Preparation for the Year to Come, Enjoyment of These Church Gatherings, Special Phases of Sunday School Work, Best Methods for Evening Services, New England Country Church in the Past, The Condition of Its Present Strength, The Real Mission of the Country Church, How to Increase the Membership, How to Reduce the Absent Membership of the Church. The meeting was spirited, profitable, abounding in fresh and stimulating thoughts, especially in the presentation of the three phases of The New England Country Church.

The Brookfield Conference met at Hardwick, May 2, 3. The Midweek Prayer Meeting, Sabbath Observance and the Obligations of the Church Covenant were among the topics discussed. Tuesday evening Rev. G. M. Boynton, D. D., of the C. S. S. and P. S., gave an interesting address. The cause of ministerial relief had a vigorous presentation through Mr. E. H. Baker.

Maine.

Misses Harlow and Washburn have been visiting and holding meetings at Veazie for the past month and there has been increasing interest with several conversions. They go to Jonesboro after a few days of rest and this will be the last appointment for this year. They expect to take a year of special studies in preparation for a more efficient prosecution of their chosen work.

Rev. C. E. Harwood, as special missionary, is canvassing the county of Aroostook with reference to the religious statistics and needs of that region. At present there seems to be too much effort put forth to secure churches in promising villages and towns and too little interest in supplying places neglected and needy.

Rev. J. S. Richards of Deer Isle First Church has supplied the Second Church at the North and Sunset Chapel at the Southwest alternate Sunday afternoons for eight months. There reside at Sunset about twenty-five members of the First Church who worship in a union chapel with those of other denominations. The people have well sustained a Sunday school, a week day and Sunday evening prayer meeting and a Christian Endeavor meeting. A religious organization has been formed, called the Sunset Christian Workers. The people are united and the prospect is promising.

The Portland Congregational Club held one of its most delightful meetings May 8, ladies being present. The speaker was Rev. Arthur Little, D.D., on *The Permanent Factors in the Educational Problem*.—Williston Church has just published an attractive pamphlet volume of fifty-three pages containing the historical papers and other addresses given at its recent twentieth anniversary celebration.—The First Church, Scarborough, has received a gift of \$500 for furnishing the new meeting house.

Vermont.

At the meeting of the Lamoille County Conference, held at Waterville, May 2, 3, reports from the churches showed a large gain in membership. All fields are at present supplied. Plans of aggressive work in outlying districts were discussed. Rev. F. F. Lewis is to aid the pastors in this work in June. Rev. Edwin Wheelock, a native of Waterville, and for many years pastor at Cambridge, gave interesting reminiscences of the past and drew lessons for the future. Between the years 1835 and 1867 twelve meeting houses were built in the county at a cost which at compound interest would today endow every Congregational church with sufficient to meet annual expenses and leave a balance for missions. Only two of these houses were in the interests of unity. The others were for sectarian divisions, and the most of them have fallen into decay or stand unoccupied. During the past decade there has been improvement. In nearly half the fields the Congregational churches are alive.

The church in St. Albans is erecting a building to replace the one burned in 1891. During the eight weeks' absence of the pastor, Rev. D. S. Mackay, Miss Nelson, one of the State missionaries, will do parish work.

Connecticut.

The church in Putnam has prospered greatly under the pastorate of Rev. F. D. Sargent. All the seats in the body of the church have just been rented at an advance of nearly \$300 over any previous year. Additional chair seats are being placed in the gallery.

The Central Conference was held, May 2, in New Britain. A sermon was preached by Rev. Asher Anderson. A report on Fellowship and Work and papers on Responsibility of Christians for Municipal Government and The Limits of Aesthetics in Our Worship were read. A committee of investigation into the condition of the Italian laborers at Berlin was instructed to devise means for their spiritual improvement.

MIDDLE STATES.

New York.

Rev. W. T. Stokes in his farewell sermon at the Bushwick Avenue Church, Brooklyn, stated that in the two and one-half years of its existence the church membership had increased threefold; that thirty-five per cent. had come from previous Congregational affiliations, the remainder being from ten other denominations; that the field for a Congregational church in the locality had been clearly established; and that the spirit of the church and the growth of that section of the city gave promise of a large and vigorous church in the near future. Seven were received into the church, including two children of the retiring pastor. A few days previous the church presented him with a handsomely inscribed silver service.—A reception was given Rev. Charles Herald, pastor of the Bethesda branch of the Central Church, on the fifth anniversary of his pastorate. Dr. Behrends presented him with a check for \$800, a present from his many friends at both the home church and the branch. Addresses were made by the pastors of neighboring churches, Rev. A. F. Newton and Rev. R. J. Kent, and by several of his co-workers.

The semi-annual meeting of the Central Association was held at Camden, where Rev. W. F. Berger is pastor, May 2, 3. The opening sermon was by Rev. W. H. Pound. Rev. C. H. Daniels and Mrs. Ethan Curtis made missionary addresses. Rev. Samuel Johnson read a paper on Reminiscences of Congregationalism in the State of New York. Tuesday evening was devoted to the consideration of the topic The Church and the Community, under the heads of Intellectual Leadership, Leadership in Moral Reform and A Factor in Promoting Political Purity. Wednesday morning's session was devoted to reports from the churches, followed by a paper on The Mission of the Church to Men. While the meeting was interesting the exercises were much crippled by the failure to be present of those who were appointed to take part. Camden is a beautiful town and the old church, founded by people from Connecticut and Massachusetts, has had a remark-

able history and is prospering under the present pastor.

The Oneida, Chenango and Delaware Association met at Oxford, where Rev. Howard Hillman is pastor, May 2, 3. The sessions were largely attended and the full program was ably carried out. The chief features were the addresses on the two evenings, the one by President Stryker of Hamilton College and the second by Dr. Edward Taylor of Binghamton, the latter on the suggestive theme, Sanctified Gumption in Doing the Lord's Work. Among many interesting topics discussed were these: The Problem of the Country Church, The Eloquent Congregation, The Eloquent Preacher, Home Training for the Church, The Ministry—Its Call and Its Work, Churches versus Saloons, Problems in Christian Endeavor Work, What Can a Church Do for Boys? The Church Member a Citizen, The Institutional Church in the Village. A missionary address was made by Rev. Isaac Pierson. The meeting was one of the most successful ever held by this enterprising association.

The Hudson River Association met at Albany, May 2, 3. The principal parts were the sermon by Rev. W. A. Robinson and addresses on Historical Causes which Produced Columbus and The Pulpit and Moral Reform. Sessions of the Woman's Home Missionary Union and Foreign Missionary Society were held, and an evening was given to a symposium on The World Fields of the Church.

Pennsylvania.

At Central Church, Philadelphia, the concluding choral service of the season has just been held, in which two choirs with a hundred voices participated. The theme was God Our Refuge, and beside the antiphonal anthems a considerable portion of the oratorio *Elijah* was rendered. A month previous, at the opening of Passion Week, Dr. Stainer's cantata, *The Crucifixion*, was rendered, and the month before that Mendelssohn's *Forty-second Psalm*. These choral services are deeply religious in character and have not only attracted great congregations but have made a marked religious impression.

LAKE STATES.

Ohio.

Plymouth Rock Conference held an unusually profitable meeting, May 2, 3, at Madison, where the church, united under its new pastor, Rev. D. A. Strong, is rejoicing in its new house of worship. Spirituality, fellowship and practical thought characterized the sessions throughout. Growth in the Christian Life, Signs of Spiritual Energy in the Church, Practical Pulpit Themes, The Religious Needs of the State, were some of the noteworthy topics. The preaching of three sermons was a return to a custom of the conference in its earliest years.

The fields at Richmond and Fairport are being thoroughly and wisely worked by Rev. E. R. Latham. Evangelist Reed through the week beginning April 30 continued with good results the work in Fairport which he left unfinished in February and held two weeks' special meetings at Richmond in April, resulting in several conversions.

Plymouth Church, Cleveland, has 602 members. Three new societies have been organized the past year. The No Names, a society of young women, has furnished an attractive society-room and does literary work of a thorough character. Plymouth Institute is an organization of young men of the general scope of a Christian Association. It holds a weekly prayer meeting and a literary session and opens its attractive rooms for young men every evening in the week. Prof. G. Frederick Wright recently gave a course of ten lectures under its auspices. The Plymouth Men's Club is an organization of men within and outside the church. It co-operates with the trustees in providing money for current expenses. In its first ten months it raised \$1,300. The entire debt of the church, \$22,750, was pledged in connection with the fortieth anniversary exercises; more than one-third has already been paid and Plymouth expects, for the first time in eighteen years, to be free from debt. Rev. G. R. Leavitt has this year, in addition to his pastoral duties, been one of the lecturers on church history in Oberlin Seminary.—Euclid Avenue Church gave \$11,294 in benevolence last year and has a property worth \$125,000. The present membership is 831. Dr. Ladd observed the tenth anniversary of his pastorate, April 30, by a sermon on The Character and Aim of a True Church.—The Gentlemen's Aid Society of Hough Avenue Church has finished reading Dr. Strong's *Our Country* and has taken up Dr. Gladden's *Tools and the Man*.—Pilgrim Church received forty-two members at the

May communion, making its membership 473. There have been 139 accessions since Jan. 1, 1892.

The Cleveland Congregational City Missionary Society has just held its first annual meeting at the First Church. The president, H. Clark Ford, a business man of large responsibilities, has been uniting in his attention to the society's work. He was re-elected with an efficient board of trustees. The meeting was an informal fellowship gathering of Cleveland churches and was a valuable promoter of that knowledge of one another's progress and success which generates denominational *esprit de corps*. Plans of the new First, Park and Pilgrim churches were exhibited and explained and from each church in the city a report was read of the year's work.—The Ministers' Meeting, May 1, listened to an instructive and practical talk on the Boys' Brigade by Rev. J. H. Hull of Grace Church, who is captain of a company of thirty boys in his own church. Several of his boys were present in uniform. Rev. C. S. Mills told of the successful work of the company in Pilgrim Church. Both pastors testified that the brigade discipline had been of great practical and spiritual benefit to the boys of their churches.

Rev. C. W. Carroll of Hudson is preaching two series of evening sermons—one on doctrines, with such topics as, Is There a God? Has He Written a Book? The other series on alternate Sundays is on The Vocations of Men, The Merchant, The Physician, The Farmer, and similar subjects.—The church in Sheffield has had no pastor for several years, but services have been maintained regularly.

Indiana.

The Indiana statistics show fifty-one churches with 3,189 members; 430 have been added during the year. The Sunday school membership is 5,002. There are twenty-nine Endeavor Societies with 1,004 members. Forty-four churches report 3,045 families. The home expenditures of thirty-eight churches were \$41,318, and the benevolent contributions of forty-seven churches were \$4,594, of which the A. B. C. F. M. received \$1,237 and the A. H. M. S. \$1,738. Forty-three ministers and licentiates supply the churches.

The church in Andrews is making progress. Pews and a pulpit set have been purchased and the lecture-room tastefully furnished. Congregations are increasing under the preaching of Rev. W. T. Helfry.

The Amboy church building rises from its ashes more beautiful than before. The people have not yet been able to replace the burned parsonage. The new church building has lecture and primary rooms and circular pews, with the pulpit in the corner. An excellent chapel organ came as a gift from New York.

The fourth church in Mr. Hayes's coal mine mission was organized, May 2, at Coveville, Parke County, a village of 400 inhabitants, with no other church or religious service. Dr. J. H. Crum preached. The Brazil Black Coal Company furnish a room for temporary service. Missionary Hayes is very hopeful of this field.—The Sunday school of the Second Church, Terre Haute, Rev. D. W. Andrews, pastor, has an attendance of nearly 200. Evening congregations fill the house and the work is growing.

THE WEST.

Iowa.

The Grinnell Association at its recent meeting with the Plymouth Church, Des Moines, gave almost a full half-day to encouraging reports from its twenty-eight churches, all but three of which were represented at the meeting. There is no pastorless church within the bounds of the association. The church in Witterburg reported that in the thirty-eight years of its history it had held services every Sunday whether it had a pastor or not. The topics were: The Mills Meetings as a School of Religious Methods, The Wider Work of the Churches, The Pastor and His Young People, The Relation of the College to the Churches. Several missionary addresses were given.

Large space was given to reports from the churches in the meeting of the Central Association at Monticello, May 2, 3. Only the church in Marshalltown is pastorless and that only since May 1. No sermons were preached. Addresses were made in behalf of the A. B. C. F. M., the A. H. M. S., the C. S. S. and P. S. and the N. W. E. C. The topics were: What is a Church For? Junior Endeavor Societies, Our Weaker Churches, How to Keep Sunday, The Pew to the Pulpit, Inspiration and Higher Criticism.—A dozen more were added to the church in Muscatine upon confession last Sunday, making nearly sixty in all since the recent Munhall meetings.

The attitude of the Northwestern Association in reference to the American Board can be inferred from the resolution adopted at its recent meeting at Parkersburg, deploring the controversy as doing harm to the cause of missions and heartily indorsing the plan of direct representation of the churches. One of the most interesting exercises was the reports of the churches. There is no pastorless church in this association. The topics were: The Future Life in the Old Testament, Temperance Work in Church and Sunday School, What Systematic Work Can be Furnished Church Members? The Congregational Policy and Congregational Work and Institutions.

Kansas.

The Arkansas City church dedicated its fine new house of worship April 23. It is built of stone, with prayer, Y. P. S. C. E. and classrooms on the same floor with the auditorium and a capacious basement in which the church has held its services during the construction of the building. The total cost is \$11,000 besides the lots valued at \$3,000. It is one of the finest edifices in the State, and is capable of seating 1,000. The sermon was by Rev. Richard Cordley, D. D., and \$2,000 were raised, paying all remaining indebtedness. The C. C. B. S. and Eastern friends have helped liberally. The success of the enterprise is mainly due to the labors of the pastor, Rev. D. D. Delong, who began service with the church five years ago in a small hall.

Rev. W. B. Mucklow, pastor at Salina, is heartily supported by his church in special efforts to give religious privileges to the farmers of the county. An assistant pastor has been employed, one-half of whose salary is paid by the church. Three country points have been selected at which there will be regular preaching by the pastor or his assistant, and several other country districts have applied for the same privileges. Four or five times a year there will be a rally at the home church for mutual acquaintance, social fellowship and public worship, which will tend to eliminate the line of separation between town and country. The country people are enthusiastic over the plan. In addition to undertaking this work the Salina church has recently added \$500 to the salary of its pastor.

Three members of the class of 1894 in Chicago Seminary have taken fields for the summer located near each other in order to co-operate on the "band" plan. The fields are Kinsley, Stafford and Garfield and the period of service will be six months.

Messrs. J. E. McClain and L. E. Potter were approved to preach at the spring meetings of the Northern Association.—The church in Kinsley has recently paid \$500 on its heavy indebtedness, although it has had no pastor since last September. It has maintained a flourishing Sunday school and has one of the best Endeavor Societies in the State.

The church in Pittsburg, which is only ten months old, has nearly fifty members, an audience averaging 200 and a Sunday school of 100. A well-built tabernacle has been erected at a cost of \$900, which is wholly paid for. The church is doing an excellent work of evangelization in the city, which has mines and smelting furnaces and a population of 10,000.

Nebraska.

The Northwestern Association held its annual meeting at Chadron, May 2, 3. Although the churches are scattered there was a fair attendance. One woman delegate drove fifty miles to be present. The opening sermon was by Rev. John Power. The affairs of Chadron Academy had a large share of attention and strong resolutions were passed indorsing its work and expressing high appreciation of the successful efforts of Principal Ferguson. Work has already begun on the foundation of the new building. Rev. Harmon Bross made an address on home missions and Mrs. F. L. Ferguson led the woman's missionary hour.

Rev. E. L. Ely is entering upon his third year of service with the Red Cloud church. During his pastorate fifty have united with the church, the house has been improved at a cost of \$1,300 and congregations have largely increased. A large increase in the benevolence is noticeable, these offerings having reached \$400.—The friends of Rev. R. M. Travers, pastor at Milford, gave him and his family a delightful surprise on April 27, and left substantial tokens of their kind regards.

Rev. J. G. Lange of Wahoo entered May 1 upon his second year of service with the church. During most of the year he has preached also at Colon. Twenty-two persons have been added to the church, nineteen on confession, the most of these being either heads of families or persons in middle life. Following the revival services of Messrs. Smead

and Redding, a large number are pledged to unite at the next communion.

Supt. J. D. Stewart of the C. S. S. and P. S. made a tour of inspection lately through some of the counties in Central Western Nebraska and found one county which is rapidly settling, with two or three incipient villages already organized, without a resident minister in the county. Additional home missionary funds are greatly needed with which to prosecute work in the State.

South Dakota.

Mr. H. W. Jamison of Chicago Seminary has taken charge of the churches in Osceola and Pitrodlie in the northern part of Rev. Mr. and Mrs. Drake's large field, and the church in Pitrodlie is to build immediately.—The church in Yankton has begun the publication of a monthly paper in the interests of the church work, with special departments for the college, the Y. P. S. C. E., the Bible school, temperance, missions, faith and State news of the churches.

Utah.

Rev. J. B. Thrall's departure from Salt Lake City was made the occasion of a demonstration on the part of his people of the First Church, and of the citizens in general, such as seldom have been witnessed in the Territory and which testified to the high esteem in which he has been held. His final Sunday was marked by several special services and the farewell sermon in the evening was delivered to a crowded house. On the following Tuesday evening all denominations united in a reception presided over by the Territorial secretary Col. E. Sells. Eighteen of the clergymen of the city sat on the platform and Governor Thomas and Chief-Justice Zane were among the speakers.

WEEKLY REGISTER.

Calls.

BOYNTON, Nehemiah, of Union Ch., Boston, Mass., to Pilgrim, St. Louis, Mo. Accepts.
BRADLEY, Edward E., accepts call to Lincoln, Mass. Accepts.
COLE, Thomas W., of Columbus, Neb., to Ravenshoe, Mo. Accepts.
COMBS, Clement, of Kahoka, Mo., to Beaver, Mo. Accepts.
CRANE, John, to Superior, Mich. Accepts.
EVATT, Robert B., of Rio, Wis., to Neillsville, Ill. Accepts.
FULLER, J. R., of Garden City, Kan., to Plevna, Bulgaria. Accepts.
HADLEY, Willis A., of Minneapolis, Minn., to North Ch., Lynn, Mass. Accepts.
ISAACS, William, of Chicago Seminary, to Williston, N. D., where he supplied last summer.
KENNISTON, William H., of Medway, Me., to Perry, Me. Accepts.
LELAND, Willis D., accepts call to Pawtucket Ch., Lowell, Mass. Accepts.
LIBBY, Edgar H., accepts call to Olive Branch Ch., St. Louis, Mo. Accepts.
MEAD, Henry B., of Brookfield, Ct., to Scotland, N. Y. Accepts.
PACHELL, Charles F., to Bay City, Mich., where he has been supplying.
PATCHIN, John, of Tipton, Mich., to Coe Ridge, O. Accepts.
PLATT, Luther H., of Dover, Kan., to Alton, Ill. Accepts.
REYNOLDS, Fred D., to Grandville, Mich. Accepts.
WHITE, Levi, of Westfield, Ind., to Marion, Ind. Accepts.
WOODBIDGE, Richard G., of Morrisania Ch., New York, N. Y., to Central Ch., Middleboro, Mass. Accepts.

Ordinations and Installations.

CRATHERN, C. F. H., May 3, First Ch., Charlestown, Mass. Parts by Rev. Messrs. E. S. Tead, G. W. Brooke, C. R. Brown and Nehemiah Boynton.
DUTTON, C. H., May 2, Wilton, N. H. Sermon by Rev. F. E. Emrich.
GRIFFITHS, D. Baines, recognized as pastor, April 20, Smith Center, Kan. Sermon by Rev. L. P. Broad; other parts by Rev. Messrs. E. F. Markham, H. F. Markham, W. E. Brehm and William Haresnape.
MACMAHON, E. T., May 2, Guy's Mills, Pa. Sermon by Rev. C. A. Jones; other parts by Rev. Messrs. W. T. Sutherland, H. D. Lowing and A. W. Swengel.
MEANS, Frederick H., May 2, Windham, Ct. Sermon by Rev. J. G. Vose, D. D.; other parts by Rev. Messrs. Joshua Coit, C. A. Dinmore, Daniel Denison and Arthur Little, D. D. May 2, Salem St. Ch., Worcester, Mass. Sermon by Rev. C. H. Parkhurst, D. D.; other parts by Rev. Messrs. D. N. Beach, W. V. Davis, D. D., Daniel Merriman, D. D., and C. M. Southgate.
WEISS, George C., April 28, Watertown, Wis. Parts by Rev. Messrs. Judson Titusworth, S. M. McNeill, D. R. Anderson, E. P. Salmon and H. J. Ferris.
WILD, Levi, May 3, Ferrisburg, Vt. Sermon by Rev. James Ramage; other parts by Rev. Messrs. H. R. Titus, J. C. Houghton, C. N. Thomas and C. H. Merrill.

Resignations.

BRADLEY, George S., Hudson, Mich.
DAVIES, Richard R., Sandusky, O.
EVATT, Robert B., Rio and Wyocena, Wis.
HARRINGTON, Charles E., First Ch., Keene, N. H.
HERBERT, Joseph, Ontario, Ill.
MORRAN, David W., Kingston, N. H.
THAYER, Henry O., Limington, Me.
TURNER, James, Vanderbilt and Berryville, Mich.
WARREN, Edgar L., Claremont, N. H.

Dismissals.

HECKENDORN, George M., Brandon, Wis., April 27.
MORROW, Cornelius W., Second Ch., Danbury, Ct., May 2.

Churches Organized.

COSEYVILLE, Ind., May 2. Sixteen members.
PITTSBURG, Kan., recognized April 16.
PITTSFORD, Mich., recognized April 21. About forty members.
SUPERIOR, Neb.

Miscellaneous.

CHILDS, L. S., has changed his address from Choctaw City, Okla., Box 504, where any papers and magazines that are contributed for his work should be sent.
COGSWELL, Joseph S., has bought a house in Ashburnham, Mass., where he will rest a while for the benefit of his health.
ELDRIDGE, Gardner S., has closed his work at Bloomfield, Ct.

FELLOWS, Charles B., has been invited to supply the First Baptist Church, Staples, Minn., during the absence of Mr. W. H. Winter St. Ch., Bath, Me., received from his people a present of \$125 on his birthday.
MILLER, W. H., pastor of the churches in Cora and Lincoln Township, Kan., has taken daylong instead of Cora.
TEAD, Edward S., has again been invited to prepare a series of expositions of the Sunday school lessons for the *Pilgrim Teacher*.

ADDITIONS TO THE CHURCHES.

	Conf. Tot.		Conf. Tot.
Andover, Mass., Free, 2	4	Lowell, Mass., First, 12	15
Andrews, Ind., 1	4	Highland, 4	4
Atleboro, Ms., North, 1	8	John St., 2	2
Second, 2	6	Kirk St., 2	2
Belaire, Mich., —	3	Malden, Mass., First, 3	3
Bladen, Neb., 4	4	Middlebury, Vt., 7	7
Boston, Mass., Berke- 14	14	Millbury, Ill., 6	6
ley Temple, 8	8	Minneapolis, Minn., —	—
Boylston, 1	6	Lowry Hill, 16	16
Elliot, 19	21	Muscatine, Io., 12	12
Highland, 16	18	Newton, Mass., 2	7
Jamaica Plain, Cen- 6	12	Northampton, Mass., —	—
tral, 6	12	Edwards, 7	7
Maverick, 3	7	Oswego, Ore., 1	1
Mt. Vernon, —	4	Paynesville, Minn., 29	29
Old South, 4	7	Pendleton, Ore., 7	7
Park St., 5	15	Perry, Io., 19	19
Phillips, 7	7	Philadelphia, Pa., Cen- 10	10
Second, 5	11	trial, 10	12
Shawmut, 5	13	Pittsford, Mich., —	—
Winthrop, 7	13	Portland, Me., Willis- 5	5
Bridgeport, Ct., Park, 10	14	Rising City, Neb., 14	17
Brooklyn, N. Y., Bush- 7	7	Round Prairie, Minn., 5	5
wick Ave., 29	42	Salt Lake City, Utah, 3	7
Chelsea, Ms., Central, 20	26	First, 2	2
Clay Center, Neb., —	3	Sandwich, Mass., 16	17
Cleveland, O., Hough 2	3	Saugerties, N. Y., 2	2
Ave., 2	3	Seattle, Wn., Taylor, 6	6
Pilgrim, 29	42	Sheffield, Ct., 2	4
Colchester, Ct., 12	14	Soquel, Cal., 6	6
Concord, Pa., —	32	Southampton, Ct., 12	12
Coseyville, Ind., —	16	Stonham, Mass., 1	11
Creté, Neb., 1	5	Sunderland, Mass., 8	8
East Portland, Ore., 7	7	Toulon, Ill., 6	6
Easton, Mass., 6	6	Vaughansville, O., —	—
Ellsworth, Minn., 5	10	Ware, Mass., East, 18	20
Elma, Io., —	4	Wareham, Mass., —	—
El Reno, Okla., —	4	Wayne, Io., 10	12
Exeter, N. H., Second, 6	9	Webster City, Iowa, 6	6
Friend, Neb., 6	10	Wessington Springs, S. D., —	—
Gilbertville, Mass., 5	13	S. D., —	—
Grand Rapids, Mich., 5	5	Whitehall, Mich., —	—
Smith Memorial, 5	5	Winona, Minn., 10	10
Grass Lake, Mich., 6	10	Worcester, Mass., Cen- 1	1
Greenwater, Ore., —	8	trial, 1	9
Haverhill, Ms., Union, 2	5	Old South, 21	44
Hickory Grove, Io., 2	4	Park, 11	20
Hyde Park, Mass., 5	5	Pilgrim, 7	12
Indianapolis, Ind., Pil- 6	12	Salem St., 17	25
grim, 6	12	Union, 4	5
Kanaarangi, Minn., —	4	Wyandotte, Mich., —	—
Keene, N. H., Second, 11	12	Five churches with 7	9
Kokomo, Ind., —	20	two or less, 7	9

Conf., 547; Tot., 1,027.

Total since Jan. 1. Conf., 1,871; Tot., 18,198.

OTHER CHRISTIAN WORK.

The United Workers of New London, Ct., whose organization is modeled after that of the same name in Norwich, have recently issued their first annual report. This society, like that in Norwich, unites in combined and organized effort various previously existing benevolent organizations of the city and, for the first time, secures careful investigation of cases where charitable help is solicited. Thereby it has been found that only sixty-six of 130 families applying for help the past year were in real need and received assistance. The conclusion is thus reached that in previous years only about half of those families to which help was given at the door were in any real need. During the year some fifty district visitors collected something over \$700 from about 700 subscribers, who thus made up the membership of the organization. These district visitors have reported to the relief committee all cases of suffering and destitution which came to their notice, and induced families not attending any church to connect themselves with some one of the congregations in the city and place their children in Sunday school. The organization has entered heartily upon its chosen work, and has set forth with the settled conviction that "the only true way to help men and women without degrading their manhood and womanhood is to assist them to help themselves."

The trustees of Lane Seminary, Cincinnati, have voted to retain Prof. H. P. Smith for another year and have accepted the resignation of Prof. W. H. Roberts.

CHRISTIAN ENDEAVOR NOTES.

Chile reports three societies. There was lately formed at Concepcion what is believed to be the first Spanish Christian Endeavor Society in South America.—In the Union Church of Shanghai a society has been formed since Dr. Clark left China and several other new societies in the vicinity are also reported.

The Presbyterian societies in Philadelphia have chosen a committee of ten to promote an interest in missions, especially in the work of their denominational boards. To Presbyterian societies applying to them they furnish information. They also secure speakers for missionary meetings, and have a stereopticon with slides on missionary subjects, which they let at low rates.

In March there was organized in New York a Police Society of Christian Endeavor, for policemen and their families. It numbers about twenty-five members, about ten of these being on the police force of the city. It is hoped that the society will be represented at Montreal.

Among the speakers expected to address the Montreal Convention on Sunday, the closing day, are Thomas E. Murphy, Mrs. Frances J. Barnes, Anthony Comstock, Rev. Drs. G. Douglas, A. E. Dunning and T. H. Lewis, Rev. D. Burford Hooke, A. W. Milbury and Rev. B. Fay Mills.

BOSTON MINISTERS' MEETING.

The ministers at Pilgrim Hall last Monday morning listened to a paper by Rev. A. Z. Conrad, D. D., of Worcester on *Honesty in Pulpit Discourses*. It was an earnest appeal for unqualified devotion to absolute truth in preaching. Honesty must manifest itself in the position occupied, in the words uttered, in the use of illustrations, in the treatment of the Bible and in the minister's attitude toward all truth. He cannot be honestly installed unless he unqualifiedly accepts the doctrines of the denomination. He cannot honestly stay in his pulpit unless he can unreservedly subscribe to the creed of his church. Nor can a professor honestly stay in his chair in a theological seminary unless he can subscribe to its creed without reservations. Universalism and Unitarianism are to be found in Congregational pulpits and their presence there is caused by dishonesty. An honest minister who has changed his views so that they are at variance with the views of the denomination in which he will not stay in his pulpit.

No man has a right to present anything as true which he does not believe to be true. The minister should not come to the Bible with a preconceived idea of what truth ought to be, but should find what truth is presented in the Bible. No class of persons are so unsafe outside of their own spheres as specialists. Higher criticism must be honestly weighed by the preacher. Scripture texts must not be distorted. A minister must not put himself into incidents which he uses as illustrations but with which he has had nothing to do. Plagiarism is dishonesty. Above all things the minister must be true to himself, to his calling, to his people and to God. Some discussion was had on the paper, and also the ministers listened to a brief address from Mrs. Cole-Bowen Hornbrook, representing the Bellevue Mission in Paris, which is carried on as a free dispensary in one of the poorest quarters of the city by Miss De Broen.

GLEANINGS FROM OUR MAIL BAG.

"SOMETHING WRONG SOMEWHERE."

These words were addressed by the pastor of a small country church to a young man who, on a certain Sunday, turned away from the communion table. In his infancy he had been consecrated to God by Christian parents in the sacred rite of baptism, and had been brought up by them in the nurture and admonition of the Lord. In his youth he had gone forth from their home and taken up his residence in one of the great cities of our land. There he hopefully gave his heart to Christ and united with a Baptist church. Subsequently, during one of his vacations, spent at his loved country home, in the sanctuary in which the sacred seal of baptism had been placed upon his infant brow the table of the Lord was spread in his presence and all worthy professors were cordially invited by the venerable pastor, who had officiated in that baptismal service, to commune. But this young man, instead of gratefully complying with the invitation and improving the precious opportunity, rose from his seat by the side of his worthy parents, turned his back upon the sacred ordinance and withdrew from the house of God.

Surely, there was cause for those words spoken to him, "Something is wrong somewhere." The act surely had a bad look. We think that the Saviour and the holy angels who may have witnessed it must have regarded it with disapproval. True, the young man conscientiously believed that he had been baptized according to the Scripture

method. No less conscientiously did his parents believe that they had been baptized according to the same method. Both, there is no good reason to doubt, had been baptized in a way that met the approval of the Saviour. We doubt not that, so far as the method of baptism was concerned, one was just as welcome to His table as the other. We believe that the quantity of the water, more or less, used at baptism is not at all regarded by the Saviour. The thing signified is the all-important thing, and that is signified equally well whether the baptism be by immersion or by sprinkling. This is coming to be more generally regarded in these latter days.

Spurgeon, one of the most honored of Christ's ministers, was accustomed to invite to the table of the Lord all professed worthy believers of whatever denomination they might be. And so we believe it will be more and more, as the prayer of Christ that His people may all be one shall more and more be answered. This middle wall of partition—close communion—that has so long kept the disciples of Christ apart, will be broken down and all real Christians, with one mind and one heart, will gather in loving brotherhood around the same communion table, all alike approved by the great Head of the church. CLERICUS.

ROOM TO GROW.

A fond mother, in speaking to a highly esteemed friend, a returned missionary, of her young son, said of him, "He is as good as he can be." "O," replied her friend, gently but feelingly, "*Leave some room for him to grow!*" The words and tone still linger like sweet music in that mother's ear and she feels that there are many steps to be taken before her son can reach the heights gained by that dear Christian brother, who spent more than twenty years on missionary ground and who seemed to have so nearly attained to the full stature of the "perfect man."

Character is indeed a growth; it does not spring into existence, as the Greek goddess Athene is represented to have done, perfect at birth, but progresses and matures by slow stages. W.

JOY IN GIVING.

One of the compensations for much that is irksome in the life of a soliciting agent for any worthy cause is the encountering—at somewhat rare intervals to be sure—of individuals who show a keen delight in giving. Here is an extract from a private letter to a representative of one of our Western colleges which he permits us to print:

Since you were here the old year has gone and the new one has come, and I have cast up my accounts. And it is great joy to me to find that I have been able to give to the Lord's cause in one way and another more than in any other year of my life. The amount is increasing annually since I devoted a certain definite per cent. to the Lord—that amount or more. Of course it is because the Lord prospers me. He puts so much into my hands that I have the more to give. I like it, the giving part of it. It gives me more solid enjoyment than the money I spend otherwise. God help me that it may always be so, and that I may never grow mean and covetous. X.

THE QUESTION OF MINISTERIAL SUPPLY.

Two things have been asserted in various forms for a number of years: (1) that the number of ministers available is too small and (2) that the quality of the average preacher needs improvement. The former is a pet cry of the State superintendent. He almost never appears before an association without bewailing the paucity of men, and yet if application be made to him to recommend an applicant to a vacant pulpit the vacancies are either "about to occur" or are such that no man dependent upon his salary to support his family can prudently consider. Not long ago many superintendents and others sent out jointly a circular calling for more men, yet about that time a worthy young man, returned from the mission field through sickness in his family, searched several States for several months to find a vacant church that would pay him \$700 per year. This side of the supply question is mainly a financial question. The cry is for young men. Yet is it fair or reasonable to ask a young man who has passed through college and seminary to take charge of a church which will hardly pay him the wages of a common carpenter? At the present time an effort is being made to induce a band of young men from one or another of our seminaries to take charge of some little country churches, which can pay only from \$300 to \$400 per year and where growth is next to impossible. The missionary spirit of these

young men is being appealed to. Why, it is hard to say, seeing that in nearly every case there is ample church accommodation even if these churches should not be manned.

It must be evident to every observer that no church able to pay a reasonable salary need be without a pastor two weeks. It is because so many of these "vacant churches" can only enable their pastors to "live at a dying rate" that the missionary boards and the secretaries are bewailing the paucity of men. Under such conditions there ought to be a paucity, for "the laborer is worthy of his hire." Still it is believed in many places that there is a paucity of available men and so plans are being advocated and tried to grind out men more expeditiously by the use of short terms, easier courses, etc. It will be found, however, that these plans will not touch the real difficulty. Let enough money be raised by yoking contiguous churches and by uniting churches that unduly divide our communities so that a fair salary can be paid the ministers and "the paucity of men" will become an obsolete cry.

Still it happens quite frequently that a church which pays a fair salary will be a considerable time without a pastor on account of the alleged difficulty of finding a suitable man. Why is this? The trouble lies in the changes that have taken place in the relation of pastor and people.

Some years ago when stenography was being introduced a young man asked the editor of a prominent paper, "Whether a knowledge of shorthand would be of special value to him as a clerk." The reply was that it would give him a great advantage over competitors until the knowledge of shorthand became general, and that then he would have to know shorthand to get a clerkship at all. A valuable principle is contained in these words. It is that there is a general average of gifts and capacity in every calling and that, where special returns are made, special gifts are called for. Moreover, the special gifts will be estimated from the standpoint of the averages of the age. Thus gifts that were thought valuable a generation ago may be too common to have any special value today. So it comes about that the churches which pay more than an average salary hunt round for an unusual man. And it usually happens that if ten per cent. more than the average is paid a fifty per cent. more than average man is demanded.

Of course, no objection could be made to the principle of seeking the better men for the better places, if only men were tested by proper standards. But the standards by which the ministry is tested have become entirely changed. The minister is now the hired servant of the church and his mission is to draw. There is a great deal of surface unity between the denominations, but the rivalry and competition between them were never more intense. As a denomination we ought to have some machinery for utilizing the men we have. The bureaus, more or less official, for keeping lists of available men and bringing their names to the knowledge of pastorless churches and to which churchless ministers can apply, are a step in the right direction. The difficulty of bringing the right man before the right church will always be great under our system, every means, therefore, should be devised to reduce that difficulty to a minimum. H. H.

BETTERING THE LOCAL CONFERENCE.

Appropriate to the conference season are these suggestions of a Vermont minister:

From contact with laymen I am convinced that our local conferences can never be crowded till new plans are formed. I make a few suggestions: the time of holding conferences should not conflict with college graduation exercises, our national meetings, nor the busy season of local business men or harvesting of farming people. The month of April, except in the north country, is better for business men, farmers and clergymen than June or September. But local interests should be studied. The place should always be easy of access and able to handle large assemblies. Laymen should have at least half of the program assigned to them. The communion service should never be held at the closing session. The pastors of smaller churches should be given a chance equal with the greater leaders of local churches. It will not hurt a great man to be silent. It gives joy to a small church to find its pastor honored.

The reasons given by laymen for not attending our conferences can be boiled down to two statements—"nothing attractive for me at conference" and "cannot spare the time." If the date is made to conform to the convenience of the greater number, the features necessary to appear an "attraction" can be supplied from the parishes composing the conference. Spiritual food must be made the chief attraction, not pious phrases nor long

"devotional" services. The "giants" of the ministry, not the old men or the pastor from "way back," should always be the leaders of conference "devotions."

Every pastor should know several weeks ahead as to date, place and subjects of conference discussion! He ought to personally urge and plan to take along not only the "delegates" but the busy people and usual stay-at-home folk of his parish. The children ought to be taken, and daily prayer should ascend to God for a blessing upon the churches and their approaching conference. J. E. W.

PUBLIC OPINION.

The government of Russia has been described by some one as "despotism tempered by assassination." In like manner the government of large cities in America may be termed "bummer government tempered by uprisings."—*New York Evening Post*.

When Matthias was chosen to fill the vacancy in the apostolic college caused by the death of Judas Iscariot there is no record of a "caucus" of his friends having been previously held to "name" him to the regular convention of the apostles; and a church which claims to have the succession of the apostles might wisely imitate the apostolic church in this respect.—*New York Tribune*.

The United States has done incalculable service to humanity by merely living and thriving for more than a century in weal and in woe. They have kept to that form of government which in every age has been the ideal and the hope of every generous soul. They have found it sufficient for all purposes—for peace, order, education, the security of property, the acquisition of wealth, and even for strength in the day of battle and for clemency after the triumph of civil war. One more demonstration of that kind, under more trying and difficult conditions, and mankind at large will no longer have any excuse for misgiving. It will accept democracy as it accepts the rule of three. The French Republic owes a duty to the human race, and that duty is to succeed.—*London Daily News*.

In fact, it would be no exaggeration to say that, taking the large Carlylean view of truth, as the greatest moral force of the universe, by which men and nations must be saved and without which we shall all likewise perish, nine-tenths of the cuts are lies and promote, like so much of the printed matter, that indifference to truth and that jocular view of lying, perverting and deceiving which play so large a part in "successful journalism," and when worked into the woof and warp of national and individual character lead straight to that "second death" of the Revelation, which even the higher criticism admits to be something peculiarly unpleasant. There is only one road open to the improver or elevator of American journalism today, and that lies not through cuts, but through increased accuracy and reliability.—*New York Evening Post*.

The means adopted to secure executive clemency are chiefly of the kind best adapted to incapacitate the executive from doing justice to the law and society. They consist partly of personal appeals, either from "politicians" who have a "pull," or from the relatives of the criminal—a heart-broken mother, a distracted wife. They include numerous signed petitions in which very few of the signatures can be identified; while many of them were given by persons who object to the criminal law itself or by others who think that in the particular case a little relaxation of severity will soothe individual grief and do no serious public harm. But as to petitions two things should be remembered. First, they represent a very small minority of the inhabitants of a State. . . . Second, the other consideration is that the size of a petition and its effect as an appeal for clemency depends chiefly, not upon the merits of the case, but upon the wealth of the criminal, his position in society, the notoriety and "sensationalism" of his crime or defense.—*The Churchman*.

AMERICAN HOME MISSIONARY SOCIETY.

SIXTY-SEVENTH ANNUAL MEETING.

It will be held this year in the Methodist church, Washington St., Saratoga Springs, N. Y., May 30, 31 and June 1. The president of the society, Major-General Oliver O. Howard, is expected to preside. The annual sermon will be preached on Tuesday evening, May 30, by Rev. Dr. H. A. Simons of the Broadway Tabernacle Church, New York. Morning prayer meetings will precede the regular sessions on Wednesday and Thursday mornings, and three public meetings—morning, afternoon and evening—will be held on each of those days. The full program will be found in the denominational religious papers and in the next issue of the *Home Missionary*. The annual meeting will be held on Wednesday afternoon, when the report of work in the sixty-seventh year will be presented, officers will be elected, etc. The annual meeting of the woman's department will also be held on Wednesday afternoon. Mrs. H. S. Caswell will preside, and there will be speakers from Idaho and Montana.

On Wednesday morning, after the devotional meeting and an opening address by the president, Gen. O. O. Howard, there will be a discussion on The Country, introduced by a paper by Secretary William Kincaid. Addresses will be made by Rev. A. H. Bradford, D. D., of New Massachusetts, Rev. C. L. Scofield of Texas, John Askin, D. D., of Iowa and others. Auxiliary societies will be represented in addresses by Rev. Ethan Curtis of New York, Rev. Joshua Colt of Massachusetts, Rev. Leroy Warren, D. D., of Michigan.

On Wednesday evening there will be a discussion on The City, introduced by a paper by Secretary William Kincaid. Addresses will be made by Rev. J. C. Armstrong of Illinois, Rev. A. H. Bradford, D. D., of New Jersey, Rev. W. G. Puffer of others. Thursday forenoon there will be a discussion on The Foreigner, introduced by a paper by Secretary Washington Choate. Addresses will be made by Supl. M. W. Montgomery of Illinois, Rev. C. A. Annan of Massachusetts and others. Addresses in behalf of the Congregational Sunday School and Publishing Society will be made by Dr. George M. Boynton, District Secretary McMillen of Illinois and Rev. W. E. Barton of Boston.

Thursday afternoon there will be addresses by representatives from the field—Superintendents Curtis of Indiana, Bassett of Alabama, Bailey of Washington, Brown of Black Hills, Harrison of Northern California, Hawkes of Utah.

Thursday evening the closing meeting will be one of summing up and consecration. Addresses will be made by Rev. George R. Leavitt, D. D., of Ohio, Rev. E. P. Torburn, D. D., of New York and others.

The Trunk Line Association has engaged to pass over its roads for one-third fare in returning all certified attendants on the meeting who pay full fare in going. Arrangements have been made with Fitchburg and Boston & Albany, by which, for the annual meeting of the American Home Missionary Society at Saratoga round-trip tickets will be sold at following rates: Boston, \$7.00; Worcester, \$6.50; No. Framingham, \$6.50; Ayer Junction, \$6.75; Fitchburg, \$6.50; Greenfield, \$4.50; Springfield, \$4.50; Adams, \$5.00; Pittsfield, \$5.00. These tickets will be good going May 27 to May 30, inclusive, good to return until and including June 5. Terms on the Western roads are not yet definitely settled, but will be announced subsequently.

Following are the terms of entertainment at Saratoga:

SUGGESTIONS.

1. Nearly all the houses named below give two prices for guests. The first is the rate per day for each person when one person occupies a small single room or two persons occupy an ordinary double room. The second is the rate when one person alone occupies a double room.

Occasionally better terms are given to parties, and some larger rooms command a higher price. 2. Accommodations are ample. The houses listed at \$1 per day and upward do not accommodate about 750; those at \$1.25 and upward 500; those at \$1.50 and upward 250; and several hundred can be cared for at the higher priced hotels. (The capacity of each house is indicated in parenthesis.)

HOUSES AT \$1 PER DAY.

Regent St. House, 209 Regent St. (12); Mrs. Fitzgerald, 35 Circular St. (12); Albion House, 72 Front St. (20).

\$1 AND \$1.25 PER DAY.

Franklin House, Church St. (100); Continental Hotel, Washington St. (120); Miss Pierce, 35 Phila St. (12); Garden View, 334 Broadway (60); Mrs. Ingalls, 43 Franklin St. (12); Mrs. Walker, 53 Spring St. (12); Vanderburg Cottage, 131 Phila St. (12); Circular St. House, 33 Circular St. (50); Mrs. Brown, 55 Henry St. (10).

\$1.25 AND \$1.50 PER DAY.

Mrs. Waring, 25 Franklin St. (20); Dr. Hamilton, 44 Franklin St. (30); Broadway House, 62 Broadway (50); Miss Swan, 24 Woodland Ave. (15); Lyman House, 26 Clinton St. (15); Ellsworth Pl., 457 Broadway; Miss March, Batcheller Row, Regent St. (10); The Maples, 637 Broadway; Mrs. Church, 12 E. Van Dam St. (30); Mrs. Record, 2 Batcheller Row, Regent St. (10); Elmwood Hall, Front St. (75); Mrs. Thorn, 87 Circular St. (40).

\$1.25 AND \$1.50 PER DAY.

Vermont House, Grove St. (135); Summer Rest, 75 Spring St. (40); Kenmore, 536 Broadway (50); Dr. Travers, 103 Circular St. (20); Waverly Hotel, 54 Broadway (150); Congress Park House, Broadway (40); Howland House, 573 Broadway (30).

\$1.25 AND \$1.75 PER DAY.

Mrs. Farman, 30 Caroline St. (30); Mrs. Haskins, 63 Spring St. (10).

\$1.50 PER DAY.

Trim Cottage, 61 Phila St. (30).

\$1.50 AND \$2 PER DAY.

Mrs. Wilcox, 160 Circular St. (14); Mrs. Settle, 186 Regent St. (30); Mrs. Thompson, 64 Hamilton St. (14); Balch House, 526 Broadway (60); The Putnam, 497 Broadway (25); The Sinwood, 239 Broadway (75).

\$2 PER DAY.

The Worden Hotel, Broadway (100); Dr. Strong, 90 Circular St. (100); Heustis House, So. Broadway (100).

Notices.

Religious and ecclesiastical notices in an abbreviated form are inserted without charge. The price for publishing such notices in full is ten cents a line (about words to the line).

EVANGELICAL ALLIANCE at Wesleyan Hall, May 15, 10 A. M. Address by Rev. Howard Osmond, D. D., of Rochester Theological Seminary on The Higher Criticism: The Relation of the Present to the Coming Crisis of the Old Testament. No Pilgrim Hall meeting.

THE LADIES' PRAYER MEETING, in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

YOUNG MEN'S CHRISTIAN ASSOCIATION. Thirtieth International Convention, Indianapolis, May 10-14.

CONGREGATIONAL MINISTERIAL BUREAU, organized 1874, furnishes churches with Sabbath supplies, stated W. F. Bacon, Congregational House, Boston, Mass.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Starbuck, 701 Sears Building, Boston. Address applications to Rev. J. W. Wellman, 117 Summer Street, Malden, Mass.

THE CHICAGO CONGREGATIONAL MINISTERS' UNION meets in the Y. M. C. A. Building, 148-150 Madison Street, at 10.30 A. M., Mondays.

TO CHURCHES IN DEBT.—It may be an advantage to any church handicapped with debt to communicate with "Financier," care *Congregationalist*.

GENERAL ASSOCIATION OF THE CONGREGATIONAL CHURCHES OF MASSACHUSETTS.—Ninety-First Annual Meeting, Union Church, Boston, May 17, 18, 1903. Program: Tuesday, 2 P. M., Organization and Business; 2.30 P. M., Secretary's Report, Rev. H. A. Hazen, Auburn; 3 P. M., Treasurer's Report, Mr. William A. Paine, Boston; 3.15 P. M., Ministerial Bureau—a report, Prof. J. P. Taylor, Andover; 4.45 P. M., Ministerial Home—a report, Rev. J. W. Wellman, D. D., Malden; 4 P. M., Topic, The Diaconate, Rev. Edward A. Reed, Holyoke; 5 P. M., Adjournment. 7.45 P. M., Public Worship, sermon by Rev. Paul Van Dyke, Northampton; Communion. Wednesday, 8.30 A. M., The Work of the Churches—a report, Rev. A. C. Hodges, Buckland; 9 A. M., Sunday School Work—a report, Rev. B. B. Tobey, Boston; 9.30 A. M., Business; 10 A. M., Systematic Benevolence—a report, Rev. Michael Burham, Springfield; 11 A. M., Topic, Experience a Qualification for Officers; 12 P. M., Topic, Comparably with Other Professions, Rev. Archibald McCullagh, Worcester; 12 M., Adjournment. 2 P. M., Annual Meeting of the Massachusetts Home Missionary Society: (1) Reports of Officers; (2) Election of Officers; (3) Report of Executive Committee, Secretary, Col. Words and Adjournment. (4) Address by Rev. W. E. Barton, Boston. 7.45 P. M. (1) Business; (2) Theme: The Minister as a Student; (3) Of General Literature, Rev. T. C. Pease, Malden; (4) Of Social Movement, Rev. J. F. Copley, North Adams; (5) Of the Word, Rev. J. E. Tuttle, Jamaica Plain. Thursday, 9.30 A. M., Protestant Deacons—a report, Rev. C. H. Hamlin, Easthampton; 9.50 A. M., The Family—a report, Rev. S. W. Dix, Auburn; 10.15 A. M., Business; 10.30 A. M., Intemperance—a report, 10 A. M., Sunday Traffic—a report, Rev. F. S. Hatch, Moulton; 10.30 A. M., Topic, The Sabbath and the Social Problem, Rev. L. J. Lansing; 12 M., Business, Closing Words and Adjournment.

AN INSTITUTE OF THEOLOGY.—The faculty of Chicago Theological Seminary propose to hold an Institute of Theology at the seminary buildings, 31 Ashland Boulevard, from July 12 to 27, inclusive. Lectures will be given from eight o'clock till eleven every morning.

PROGRAM.—1. Outlines of Old Testament Theology. Professor CURTIS. 2. The Apocalypse a Practical Book for Every Christian. Professor GILBERT. 3. Comparative Religion. Professor HARPER. 4. New Testament Theology. Professor SCOTT. 5. Methods of Social Reform. Professor FRISVOLD. 6. Christian Ethics. Professor WILLIAMS. 7. Eminent Scottish Preachers. President FISK. Each course includes six lectures.

EXPENSES.—Single room, one person, \$2.00 for the sixteen days of the term; two persons, \$2.00. Membership ticket, admitting to all the lectures, \$2.00. Board at reasonable rates.

APPLICATION.—Application must be made before June 20. The institute is open to women as well as men. Address, George H. Gilbert, 31 Ashland Boulevard, Chicago.

AMERICAN COLLEGE AND EDUCATION SOCIETY.—A special meeting of the American College and Education Society will be held at No. 10 Congregational House, in Boston, on Friday, the nineteenth day of May, 1893, at 2 o'clock, P. M., for the following purposes, viz.:

1. To consider whether the society will accept of the general Court of Massachusetts, chapter 129 of 1893, changing its name to that of the American Education Society, and also enlarging the powers of said society.

2. To consider and act upon the question of uniting said society and the New West Education Commission in one corporate body under the name of the American Education Society; of adopting a constitution and by-laws for the same; of electing all present corporate members of each of said societies as life members of said American Education Society, and of electing all present honorary members of said American College and Education Society and life members of said New West Education Commission as honorary members of said American Education Society.

3. To act upon any other business that may properly be brought before the meeting.

By order of the President,
A. H. Plumb, Recording Secretary.
Boston, May 6, 1893.

STATE MEETINGS.

Any additions should be sent to us as soon as possible.

State	Day	Time
Illinois	Canton	Monday, May 15
Massachusetts	Boston	Tuesday, May 16
New York	Patchogue	Tuesday, May 16
Iowa	Muscatine	Tuesday, May 16
South Dakota	Huron	Tuesday, May 16
Michigan	Owosso	Tuesday, May 16
Pennsylvania	Kane	Tuesday, May 16
Wyoming	Douglas	Thursday, May 21
Rhode Island	Pawtucket	Wednesday, May 21
Vermont	Montpelier	Thursday, June 1
Connecticut	Rockville	Tuesday, June 2
Maine	Brunswick	Tuesday, June 2

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 78 Wall St., New York. Incorporated April, 1832. Object: To improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; procures libraries for outlying yachts; publishes the *Savior's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASK, President.
REV. W. C. STITT, Secretary.
W. C. STUTGES, Treasurer.

BOSTON SEAMEN'S FRIEND SOCIETY, founded December, 1837; chapter No. 1; chaplain, Capt. S. S. Nickerson; furnishes loan libraries and religious reading to vessels, and distributes clothing and other necessities to shipwrecked and destitute seamen and their families. Chapel open day and evening for the poor. Vineyard Sound. Contributions of second-hand clothing, weekly papers and monthly magazines solicited, and may be sent to the chapel, 207 Hanover Street. Contributions to sustain its work are solicited, and remittances may be sent to B. S. Snow, Corresponding Secretary, Room 22, Congregational House.

REV. ALEXANDER MCKENZIE, D. D., President.
GEORGE GOULD, Treasurer.
BAKNA S. SNOW, Corresponding Secretary, Boston, Congregational House, Boston.

BIOGRAPHICAL.

EX SENATOR J. W. PATTERSON.

Last Thursday evening, May 4, Professor Patterson attended the weekly prayer meeting, as usual, at the Congregational church, Hanover, N. H. When the meeting closed he did not rise from his seat. His spirit had quietly passed away during the services. He died of disease of the heart.

Professor Patterson was born in Henniker, N. H., in 1823. He graduated at Dartmouth in 1848, to which college he returned as tutor in 1852, after having studied in the theological seminary at Yale. He was professor of mathematics from 1854 to 1859, and of astronomy from 1859 to 1863. In the latter year he was elected to Congress and served two terms in the House of Representatives. In 1867 he was chosen United States senator. After the expiration of his term he traveled extensively abroad. He was for ten years State superintendent of education for New Hampshire, resigning that position about a year ago to become professor of oratory at Dartmouth. He had rare powers of eloquence and was often called on for addresses on public occasions. His speeches at the International Council in London in 1891, and particularly the address he gave at Plymouth, will be long remembered by those who heard him. He was a man of earnest piety, unblemished integrity, winning personal attractions, beloved by many friends. He leaves a widow and one son, Rev. George Patterson.

REV. HENRY C. HITCHCOCK.

An exceptionally varied and active career came to a sudden close, May 5, in the death of Mr. Hitchcock at his home in West Somerville, where until last December he was pastor of the Day Street Church since 1882. He was born of New England parentage in Fredericktown, O., July 9, 1835, entered Oberlin College with the intention of studying law, but coming under the influence of Rev. C. G. Finney was led to enter the ministry. During his college days he was deeply interested in politics and was a delegate to the first national Republican convention which was held in Philadelphia. After graduating from Oberlin Seminary he took a supplementary year at Andover, and was immediately called to Amherst where he remained nine years. His subsequent pastorates were in Kenosha and Milwaukee, Wis., and in West Somerville; he also supplied temporarily for two other churches, one in Connecticut, the other in New York. During the Civil War he was in the service of the United States Commission, and all his lifetime was an earnest worker in temperance and various moral and evangelistic movements. He made two trips to Europe, the last one just prior to resigning at West Somerville. A wife, two daughters and a son survive him and hosts of warm personal friends share the bereavement with them. He had just the characteristics to make his loss keenly felt as both a minister and citizen.

BENEVOLENT SOCIETIES.

THE AMERICAN HOME MISSIONARY SOCIETY is represented in Massachusetts by THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 12 Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Sarah K. Burgess, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset St., Boston. Langdon S. Ward, Treasurer; Charles E. Swift, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 151 Washington St.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

THE NEW WEST EDUCATION COMMISSION.—Planting and sustaining Christian schools in the Rocky Mountain region. Rev. Charles E. Illiss, Secretary, 151 Washington St., Chicago, Ill. William H. Hubbard, Treasurer, "The Bookery," Chicago, Ill. Boston office, 22 Congregational House. George M. Herrick, Field Secretary; Miss Lucia A. Manning, Agent-in-Charge.

AMERICAN COLLEGE AND EDUCATION SOCIETY.—J. A. Hamilton, Sec.; E. A. Studley, Treas.; J. L. Malle, Field Sec., Congregational House, Boston; T. Y. Gard, W. Sec.; C. S. Harrison, W. Field Sec. office 151 Washington St., Chicago, Ill. Aids needy colleges, academies and students for the ministry. Institutions recognized: Pacific University, Whitman, Yankton, Duane, Rollins, Fargo and Pomona Colleges.

COSG, SUNDAY SCHOOL & PUBLISHING SOCIETY.—The Missionary Department employs Sunday school missionaries, organizes schools and aids those that are needy by gifts of Sunday school helps and other religious literature. Rev. George M. Boynton, D. D., Secretary; W. A. Duncanson, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South, and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 151 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House New York City.

THE AMERICAN SUNDAY SCHOOL UNION, established 1824, organizes Sunday schools and does general mission work, more especially in rural districts. Its work is interdenominational, to help all churches of Christ. The legal form of bequest is, "I give and bequeath to the American Sunday School Union established in the city of Philadelphia, — dollars." Contributions may be sent to the secretary for New England, Rev. Addison P. Foster, D. D., No. 1 Beacon Street, Room 85, Boston. Post office address, Box 1622.

Marriages.

(The charge for marriage notices is twenty-five cents.)

HODGES—SQUIRE—In Dorchester, May 4, by Rev. Arthur Little, D. D., Rev. Alpheus C. Hodges and Elton R. Squire.

Deaths.

(The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.)

CHOATE—In East Derry, N. H., April 30, Sarah H. Choate, aged 66 yrs.

DRAKE—In Iroquois, S. D., suddenly, May 3, Rev. Andrew J. Drake, aged 76 yrs.

GIDDINGS—In Milwaukee, Wis., April 8, Julia A. Smith, wife of S. O. Giddings, aged 34 yrs.

HARWOOD—In Enfield, May 6, Reuel S. Harwood, a machinist in the United States Armory in Springfield from 1861, aged 61 yrs.

PERKINS—In Burlington, Vt., May 2, at the home of his son, Prof. G. H. Perkins, Rev. Frederic T. Perkins, a retired minister, aged 91 yrs.

TUFTS—In Walpole, N. H., May 1, Sarah Labaree, widow of Jonas Tufts, aged 94 yrs.

WEYMOUTH—In West Newbury, April 23, Annette W., widow of A. L. Weymouth, M. D., and daughter of the late Daniel Hale of Byfield Parish, Newbury, aged 76 yrs., 4 mos.

WOOD—In Kingston, N. H., April 27, Sarah P., wife of the late Rev. Abel Wood, in the eightieth year of her age. Uniting with the church in early life she was an earnest, faithful Christian, being especially interested in missions. She was formerly a teacher with her husband in Gilbertville Collegiate Institute, New York. She was the mother of Dr. William B. Wood of New York and the sister of Rev. William A. Patten of Kingston, N. H.

FRANK G. FAY.

On March 30, at his home in Lawrence, O., after a severe illness of intense suffering for over three months, death summoned from the earthly life the soul of Frank G. Fay to his home in his father's house. He was the youngest son of Rev. Levi L. and Minerva B. Fay, whom he dearly loved, and was the comfort and support of their declining years. Mr. Fay was very happy in his domestic relations, having a wife and three lovely children. A mother's boy always, he made an affectionate husband, a devoted father, the friend of all who knew him. His short life of thirty-three years was hurried to its close by disease contracted from hard study while in Oberlin College and physical overwork to bring comforts to his dear ones. The "many mansions" are more attractive by his presence there.

WHILE THE DOCTORS ARE DOUBTING.—Scientists have discovered the germs of many diseases, but, unfortunately, not as yet the means of their destruction.

At present the culture and not the destruction of the deadly bacteria seems to absorb most of their attention.

However, they all agree that a well-nourished body and plenty of ozone offer decidedly unfavorable conditions to germ development.

While the doctors are in this state of uncertainty, and even longer, would it not be well for the patient to have recourse to the well-tried Compound Oxygen, which is both germicide and revitalizer?

During the last twenty-three years it has cured cases pronounced incurable, and this statement is substantiated by the testimony of those who have tried it. It has witnessed the failure of "lymph" and "life elixir."

At any rate investigate the matter for yourself. Send for our book of 200 pages. It will tell you about this remedy, how it acts, and furnish you with many testimonials and records of surprising cures.

We are permitted to refer you to the patients themselves. Book sent free. Address DR. STARKEY & PALEN, 1829 Arch Street, Philadelphia, or Chicago, San Francisco, New York, and Toronto, Ont.



The arms follow most graceful lines, drooping at the rear in conformity with the seat. The framing is entirely of mahogany, inlaid with brass and mother-of-pearl in scrolls and festooned designs.

The covering is a pearl brocade, with rare, antique pattern in soft browns and fawns. This sofa is part of a set of four pieces, all equally interesting.

Paine's Furniture Company,

48 CANAL STREET { South Side Boston & Maine Depot



Mrs. Permelia Saxton
Turners Falls, Mass.

I Would Not be Alive But for Hood's Sarsaparilla

Erysipelas, and Kidney Trouble
Cured, at 93 Years of age

"I commenced using Hood's Sarsaparilla seven years ago, at which time I was nearly helpless, suffering from Erysipelas, which covered nearly my whole body and made me

Blind in One Eye.

My sufferings were intense, being completely raw from the disease. I also had kidney complaint, and at the time of my husband's death was unable to stand on my feet without support. After using Hood's Sarsaparilla a short time I began to feel stronger, the sores began to heal, the kidney trouble abated. After using six bottles I was entirely free from both diseases. My appetite became much better and I grew stronger, and now at ninety-three years

HOOD'S Sarsaparilla CURES

of age I am able to attend church and take quite long walks. Had it not been for this valuable medicine, Hood's Sarsaparilla, I should not be alive today to tell this story. I keep a bottle of it at hand constantly." Mrs. PERMELIA SAXTON, Turners Falls, Mass.

"I can certify to the truth of this statement." Mrs. H. EMERY, Turners Falls, Mass.

Hood's Pills are the best after-dinner Pills, assist digestion, cure headache. Try a box.

Fin de Siecle.

Talent of a very high order marks this latest work from the designing boards of '93. It has a style rebellious to all convention, yet full of beauty and meaning.

The seat recedes to a slightly lower level at the rear, and the back is almost at an angle of 45 degrees, which brings the top of the back very little higher than the crown of the seat. The effect is singularly picturesque.

The arms follow most graceful lines, drooping at the rear in conformity with the seat. The framing is entirely of mahogany, inlaid with brass and mother-of-pearl in scrolls and festooned designs.

The covering is a pearl brocade, with rare, antique pattern in soft browns and fawns. This sofa is part of a set of four pieces, all equally interesting.

THE BUSINESS OUTLOOK.

Business men are trying to discover if the panic of last week in the stock market grew out of causes affecting the stock market alone or out of causes which are affecting and must produce similar results in all branches of business. The features of the stock panic which, by the way, was the worst of its kind seen for these many years, were a collapse in the value of three or four stocks of so-called "industrial" concerns, notably general electric, sugar and cordage. These stocks all sold at prices some \$60 a share less than extreme high prices of recent months. Apart from the declines in these stocks there was still a very extensive liquidation and decline in shares of nearly all descriptions, yet the three stocks named absorbed most attention.

For more than a year these three stocks have been the subjects of the most persistent manipulation, attempted with the idea of unloading upon the public. The effort seems to have been a failure to a great extent. When the pinch came a few pools and rich individuals were found to be the loaded ones and they had to succumb. It is certain that some great collapse would have followed this long speculation and booming, as the movement was carried to an extreme and as it was not altogether well founded.

But it is not a safe conclusion that these industrials have had their fearful collapse merely as a speculative reaction. Manhattan Elevated shares have declined a total of \$60 a share in a few weeks. The Reading Company was bankrupted a few months ago. Sterling railroad stocks have not declined so much, yet the absence of buyers is almost as discouraging a fact. Atchison stock at twenty-nine seems neglected in spite of the company's reports showing two per cent. to have been earned on it in nine months of the fiscal year.

Truth to tell, the best opinion is that this grand collapse in prices is simply the product of bad general conditions, by which is principally meant the uncertainty respecting our national currency. There is plenty of money about to carry on all legitimate business and to keep the stock market from panics, yet confidence and credit are needed to make this money do its full work. Confidence is lacking and because the nation is increasing its gold obligations all the time without increasing its stock of gold. Wall Street furnishes the first object lesson to the country of the inevitable results. Wall Street is rich and can stand the lesson. It has begun anew already. It has adapted itself to these dangerous conditions. Has the whole industrial fabric of the country?

With a rather bad crop outlook at the West, the paralyzing effects of impending tariff legislation and this currency bugaboo, the outlook for business is far from bright. There can be no quick relief. It behooves every business man to put his house in perfect order.

EDUCATION.

— Prof. Clark P. Howland, recently at the head of Marion Academy in this State, has accepted the principalship of the preparatory department at Drury College.

— Prof. H. D. Foster, Dartmouth, '85, has been elected professor of history at Dartmouth and Prof. D. C. Wells, Yale, '81, now of Bowdoin College, professor of sociology.

— The secretary of the student volunteer movement and editor of the monthly paper connected with it, Mr. Frank Keller, Yale, '92, addressed the Williams students last week and urged the need of more men. Five Williams students are pledged to serve as missionaries, and two of last year's graduates are preparing for the mission field.

— Columbia College, New York City, has elected Prof. George R. Carpenter to succeed Prof. J. D. Quackenbos as professor of rhe-

toric and English composition. Professor Carpenter for the past two years has filled a similar chair at the Massachusetts Institute of Technology and has been non-resident lecturer at Wellesley. He is a son of Rev. C. C. Carpenter of Andover.

HAVE YOU SEEN IT?—A taste that is old-fashioned cannot readily accept the remarkable departure of style shown in the *fin de siècle* suit illustrated on another page by Paine's Furniture Company. But every progressive, wide-awake woman will instantly appreciate the wonderful beauty and effectiveness of the new lines of the design here portrayed.

"I AM SO TIRED" is a common exclamation at this season. There is a certain bracing effect in cold air which is lost when the weather grows warmer; and when Nature is renewing her youth her admirers feel dull, sluggish and tired. This condition is owing mainly to the impure condition of the blood and its failure to supply healthy tissue to the various organs of the body. It is remarkable how susceptible the system is to the help to be derived from a good medicine at this season. Possessing just those purifying, building-up qualities which the body craves, Hood's Sarsaparilla soon overcomes that tired feeling, restores the appetite, purifies the blood, and, in short, imparts vigorous health. Its thousands of friends as with one voice declare, "It makes the weak strong."

Is It Right

to say that \$50 can possibly grow, in 3 years, to \$500?

Depends on the facts.

What are the facts?

Too many to print here. See pamphlet, sent free, with a map.

We are taking partners. A man or woman wants to know what \$50 is likely to bring in 3 years.

It may not bring 1 cent in 3 years; the business is watering land in a country where nobody lives and nothing grows without water, but where wealth springs out of the ground with water. Takes time; incredible time; so quick.

Pioneers grow vegetables to sell and live on first and fruit to sell next; and then they can pay for water and land. Takes time; but time works wonders there.

Do you want the facts?

THE COLORADO RIVER IRRIGATION CO.,
66 Broad Street, New York.

8% FIRST MORTGAGES on improved property. Interest payable semi-annually in Gold & Guaranteed. Conservative appraisals and certified photographic views of the securities mailed Free. Unquestionable references. Write for particulars. **The No. American Finance Co., Minneapolis, Minn.**

Your Money Matters



are they getting proper care? Our pamphlet on investments may help you make principal safer and interest larger. It is sent free.

The Provident

Trust Co. 36 Bromfield St.
Boston, Mass.
Please mention the Congregationalist.

A MAGNIFICENT RECORD.

THE MASSACHUSETTS BENEFIT LIFE ASSOCIATION has written in the first fourteen years of its history **Four Times As Much Insurance As the Mutual Life,**

Five Times As Much Insurance As the Mutual Benefit Life,

Seven Times As Much Insurance As the New York Life

In the corresponding period, and had at the beginning of its fifteenth year

\$105,000,000.00

Insurance in force. This marvellous progress was made under the Natural Premium system of insurance, and is eloquent of the simplicity, the wisdom and economy of that system. The policy of the

Massachusetts BENEFIT LIFE ASSOCIATION

Contains all liberal features, including dividends and cash surrender values, at a cost of sixty per cent. of usual rates.

OVER \$1,000,000.00 Cash Surplus.
35,000 POLICY HOLDERS.

Splendid openings for energetic young men to act as special, general and State agents.

GEO. A. LITCHFIELD, Pres't., 53 State St., Boston.

Iowa Loan & Trust Co.,

Capital, \$500,000. Surplus, \$281,000.

INCORPORATED 1872.

This old and prosperous company continues to issue its Debenture Bonds in sums of \$200, \$300, \$500 and \$1,000 each.

These bonds are amply secured by

First Mortgages on Real Estate

\$105,000 of such mortgages being deposited for the security of each series of **\$100,000** bonds.

The long experience and conservative management of this company commend its securities to careful investors. Bonds for sale and fuller information cheerfully given by **FREEMAN A. SMITH, Agent, & Treas. Am. Baptist Missionary Union.**

Office, 31 Milk St., Boston.

WESTERN LOANS -- WANTED --

We will buy Missouri and Kansas Loans in small and medium amounts. **THE FINANCE CORPORATION,**
207 Heist Building, Kansas City, Mo.

The City Real Estate Trust Co.

PAID IN CAPITAL \$600,000.

REMOVED

60 Devonshire St. (Street Floor), Boston.

Western Mortgages Collected or Foreclosed.

Western Real Estate Rented and Sold.

Charges Reasonable.

Call or Write for Information.

REMOVED.

The Investment Trust Co. of America. The Original Trust Co. of America.

INVESTMENT BONDS.

CAPITAL PAID IN, \$800,000.

60 Devonshire, Street Floor, - - Boston.

HARVEY. = = =

The *Industrial World*, speaking of Harvey in the last issue, says in its editorial columns:

"For its eligibility for suburban homes and residences, and its marked superiority as a site for manufacturing industries, Harvey stands out in salient relief to many of the localities utilized for similar purposes. It is no town on paper prettily pictorialized in pamphlets and circulars, with attractions drawn more largely from the imagination than from reality. But it is a live, progressive, earnest, practical, substantial town, built on firm business foundations, upon which the superstructure of a phenomenal growth and development seems to rest."

The 16 Factories of Harvey, the 200 New Buildings now under construction, the completion of the new CHICAGO CENTRAL, besides the Illinois Central, the Calumet Terminal, the Chicago and Grand Trunk and Big Four Railways, together with Harvey's great natural advantages, insure a speedy increase in the value of Harvey lots. THE HARVEY LAND ASSOCIATION, the founders of Harvey, will take pleasure in sending you, at their own expense, an illustrated account of the enterprise, which will certainly be worth having, and may give you ideas by which you will be greatly the gainer.

ADDRESS,

THE HARVEY LAND ASSOCIATION,
ROOKERY BUILDING,

217 La Salle St., Chicago, Ill.

Mention this paper.

MUTUAL HOME IMPROVEMENT CO.

CAPITAL FULL PAID \$100,000.

YOUR IDLE MONEY WILL EARN We issue Trust Certificates guaranteed by assets amounting to more than \$2.00 in assets for every \$1.00 in certificates. On these certificates we pay 6 percent per annum, payable semi-annually. The certificates are issued for terms of 2, 5, 9 or 12 years, as invested.

LARGE RETURNS or may elect. The interest is paid semi-annually during the term for which the subscription is made and at the end of the term the principal sum, together with its PRO RATA share of one-half of the profits, is returned on the surrender of the certificates. Address

WALTER THOMAS MILLS, Pres.,
MUTUAL HOME IMPROVEMENT CO.,
101 La Salle Street - - - CHICAGO.

WANTED.

DEFAULTED MORTGAGES

for collection, by foreclosure or otherwise, and the renting, care and selling of Western city and farm property; experienced officers and attorneys, prompt and reliable service and reasonable charges for selling Western real estate at its full market value.

Correspondence solicited.
The Boston Real Estate and Trust Company,
67 Milk Street, Boston, Mass.

DEFAULTED NEBRASKA MORTGAGES AND KANSAS.

.... BOUGHT

WRITE FOR DETAILS TO

J. E. HAYS, Beatrice, Neb.

8% TRUST-CERTIFICATES

With Semi-Annual Interest

COUPONS ATTACHED.

Guaranteed, redeemable and convertible at any time.

Limited number in Denominations of \$50—upwards.

THE GERMAN-AMERICAN INVESTMENT CO.

Ashland Block, CHICAGO, ILL.

Mass. Real Estate Co.

246 Washington St., Boston.

Dividends **7** Per Cent.
PAYABLE QUARTERLY. PER ANNUM.

Invests in Central Real Estate in growing cities.
Authorized Capital - - - \$2,000,000
Capital paid in - - - - - 1,500,000

ORGANIZED IN 1885

Paid Dividends of 5% per annum for 4½ years.

Paid Dividends of 7% per annum since July, 1890.

Stock offered for sale at \$108 per share.

Send to or call at the office for new illustrated pamphlet.

8% FIRST GOLD MORTGAGES City and Farm loans
Send for references. HIGHEST SAFE INTEREST.
Address Tacoma Investment Co., Tacoma, Wa.

DR. STRONG'S SANITARIUM, Saratoga Springs, New York.

A popular resort for health, change, rest or recreation all the year. Elevator, electric bells, steam, open fireplaces, sun-parlor and promenade on the roof. Suites of rooms with baths. Massage, Electricity, all baths and all remedial agents. New Turkish and Russian baths. Send for illustrated circular.

YES YOU WANT A FARM IN THE WEST.
Well, the new paper issued by the CHICAGO, ROCK ISLAND & PACIFIC R. R. CALLED THE WESTERN SETTLER tells all about it and will be sent FREE. Address JOHN SEBASTIAN, Gen. Ticket and Passenger Agent, Chicago, Rock Island and Pacific Railroad, Chicago, Ill.

Railroads and Excursions.

FOR A QUIET SUMMER RETREAT
Address, Sunset View, Box 32,
SOUTH DARTMOUTH, MASS.

TO **CALIFORNIA** AND
THE WORLD'S FAIR.
PERSONALLY CONDUCTED
EXCURSIONS.
WRITE FOR PARTICULARS.
JUDSON & CO. 227 Washington St. Boston.

TO THE WORLD'S FAIR & CALIFORNIA.

The very lowest rates, including sleeper, with complete Pullman service, from Boston to destination, also hotel accommodations at Chicago during the World's Fair. Our personally conducted excursions for California and all Western points leave Boston on through express trains every Tuesday, via the Boston and Maine, Central Vt., Grand Trunk, Rock Island and Denver, and Rio Grande Railways. For rates and full particulars of our excursions apply to your nearest ticket agent or write A. PHILLIPS & CO.,
296 Washington St., Boston, Mass.

GREAT
ROCK ISLAND
ROUTE
To
CALIFORNIA

Very important changes have recently been made in round-trip California tickets. We are prepared to offer extraordinary inducements and facilities to intending travelers.

FOR FULL PARTICULARS ADDRESS
JOHN SEBASTIAN, Gen. Ticket & Pass. Agt.,
Great Rock Island Route,
CHICAGO, ILL.

Duluth and Superior Special

A new and superbly equipped train, via

Leaves Chicago daily.

FASTEST TRAIN
TO
DULUTH
MEALS SERVED IN
DINING CAR.



Entire train

of Baggage Cars
Day Coaches
Buffet Sleeping Cars
and Palace Sleeping Cars

THROUGH WITHOUT CHANGE.

— OFFICES —

Chicago & North-Western Railway,

208 CLARK ST., CHICAGO. 423 BROADWAY, NEW YORK.
5 STATE STREET, BOSTON, MASS.

SUGGESTIVE FACTS.

— The Missouri Supreme Court holds that railway companies have the right to make distinctions between passengers, based on differences of race and color.

— There were 315,000 people who paid their admission fee and entered the gates of the Columbian Exposition on the opening day. An unprecedented record.

— The value of the real estate owned by religious bodies in Boston is \$14,757,800; the value of the real estate of charitable, scientific and literary corporations is \$15,834,300.


— Twelve years ago there were about fifteen amateur athletic clubs in this country. Of this number the West claimed but one, which was in California. Today there are nearly three hundred clubs in the United States. Twelve years ago there were only three sporting editors of daily papers in New York City. Now a sporting man is almost as important an adjunct to a newspaper office as the city editor.

— Few people realize the enormous loss to agriculture through the ravages of insects. In his annual address before the Association of Economic Entomologists at Washington in August, 1891, Mr. James Fletcher, the president, gave important facts concerning the extent of the losses from insect ravages. In 1864, Dr. Shimer estimated the loss to the corn and grain crops of Illinois to be \$73,000,000. In 1874 Dr. Riley estimated a loss to Missouri by insects of \$19,000,000. In 1887 Professor Osborne of the Iowa Agricultural College estimated the loss to Iowa by insects at \$25,000,000. Mr. L. O. Howard, in 1887, estimates \$60,000,000 losses from chinch bug in nine States, and Professor Comstock estimates that the cotton *Aletia* in 1879 caused a loss of \$30,000,000 in the cotton States. Finally, Mr. Fletcher estimates \$380,000,000 as the sum total per year for losses from insect ravages.—*Popular Science Monthly*.

A SENSATIONAL story has attracted attention lately, but, as a matter of fact, the public has also devoted time to things substantial, judging by the unprecedented sales of the Gail Borden Eagle Brand Condensed Milk. Unequaled as a food for infants. Sold by grocers and druggists.

MRS. HELEN M. BARKER, the noted temperance and suffrage advocate, wants all who wish to join her in investing from \$25 to \$1,000 in an enterprise that is absolutely safe and that will result in much good, besides doubling the amount invested and paying a good dividend, to write for full particulars to her secretary, Mrs. Minnie B. Horning, suit 801-802 Tacoma Building, Chicago, Ill.

ATTENTION is called to advertisement of "Churches in Debt" in another column.



A Temperance Drink

For temperance people—a health-giving drink for the masses.

Hires' Root Beer

Not a harmful ingredient in its make-up. Nothing but the purest extracts of carefully selected herbs, roots, barks and berries.

A 35 cent package makes Five Gallons of a Delicious, Strengthening, Effervescent Beverage.

Be sure and get Hires'

Buffalo Lithia Water

in Rheumatic Gout—Cold Water against Hot Water in this Malady.

General Colton Greene, President of the State Savings Bank of Memphis, Tenn., Leaves His Crutches at Buffalo Lithia Springs—Value of This Water in Gout, Uric-Acid Diathesis, Etc.

BUFFALO LITHIA SPRINGS, VA., September 20, 1892.

Colonel Thomas F. Goode:

DEAR SIR:—It is now four weeks since I reached Buffalo Lithia Springs, suffering from the effects of recurrent attacks of acute articular gout in both feet, which had lasted and confined me to bed for two months. Though I had biennially, sometimes annually, suffered for short periods, the malady on this last occasion was more violent than before and threatened to take a chronic form. My digestive organs were impaired, my health was shattered, I was crippled, and calcareous deposits were appearing on both feet. Directly on my arrival I copiously used the water of Spring No. 2 conjointly with daily hot baths. A fortnight later I was in condition to walk without the use of crutches, the swelling and inflammation of the parts had measurably subsided and my health improved. Today my general health is better than it has been in twelve months, the deposition of uric-acid sediment is dissipated, and my feet, though sensitive to pressure, are restored to their normal condition.

Respectfully yours,

COLTON GREENE.

BUFFALO LITHIA WATER.

Its Great Triumph in Rheumatic Gout.

Statement of Mr. Charles Bernaschina of Hot Springs, Ark.

Proprietor of Buffalo Lithia Springs, Va.:

DEAR SIR:—I cheerfully place at your disposal the following statement, showing the remarkable benefit which I have derived from the Buffalo Lithia Waters in a case of Gout. I am a resident of the Hot Springs, Ark. In October, 1885, I was attacked with Rheumatic Gout, in a very severe form, being confined to my bed until the April following. For fourteen consecutive months I used the hot baths, and visited many of the noted mineral resorts of the country, and from time to time since have made use of the hot baths, but without finding any relief. Chalky deposits formed in most of my joints, I was unable to walk or to use my hands. Four months ago today I arrived at these Springs, and was for some time after confined to my bed. At the expiration of six weeks slight improvement was perceptible, the chalky deposits began to disappear, and I have continued to improve to the present time, and to an extent that I consider, under the circumstances, almost marvelous, the chalky deposits having almost disappeared. I am now in vigorous general health, and walk readily and actively, walking often several miles over the surrounding hills, and am able to use my hands in dressing myself and at the table, which I was not able to do previous to coming to the Springs.

You are doubtless aware of the fact that my case has attracted unusual attention among your many guests from all parts of the country.

Yours very respectfully,

August 6th, 1892.

CHAS. BERNASCHINA.

Water in cases of 1 Doz. Half Gallon Bottles, \$5 f. o. b. here.

THOMAS F. GOODE,

Buffalo Lithia Springs, Va.

PREGNANT QUESTIONS.

What wisdom more, what better life, than pleaseth God to send?
 What worldly goods, what longer use, than pleaseth God to lend?
 What better fare than well content, agreeing with thy wealth?
 What better guest than trusty friend, in sickness and in health?
 What better bed than conscience good, to pass the night with sleep?
 What better work than daily care from sin thyself to keep?
 What better thought than think on God and daily Him to serve?
 What better gift than to the poor, that ready be to starve?
 What greater praise of God and man than mercy for to show?
 Who, merciless, shall mercy find, that mercy shows to few?
 What worse despair than loath to die, for fear to go to hell?
 What greater faith than trust in God, through Christ in heaven to dwell?

—Thomas Tusser, 1515.

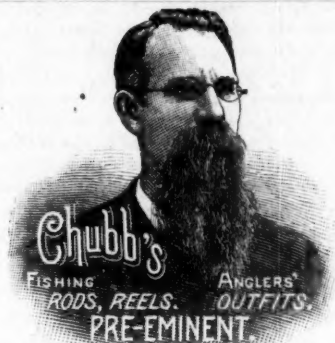
— If it was barbarous in China to shut out foreigners in 1840, what is it for the United States to shut them out in 1890? If no one but barbarians would persecute aliens and burn their houses and mob their persons in the early years of the nineteenth century, what term ought to be used to describe those who do the same things in the closing years? We are even worse than the China of 1840, because we have violated our pledged word. Our own Supreme Court has decided that the exclusion act of 1888 was in flat violation of our treaty obligations, though it held that Congress, as the organ of a sovereign people, had a right to pass the law. In other words, a nation, like a man, had a right to declare that it would not stand by its agreements.—*The Nation*.

— What might not the tenacious and industrious Chinese character achieve if it ever fell completely under the influence of Christianity? What may not be the genius of the great Slav race if it ever emerges from its present depth of despondency and discontent? Indeed, we are far from certain that there may not be a coming age for the negro character itself—a character full of the more intense elements of affection and emotion, though in its present undeveloped stage liable to all the lowest depths of superstition. We have seen to how great a civilization the Franks, the Goths and Visigoths, who seemed

to the Roman world the very embodiment of all that was destructive, have given rise under the tutelage of the mediæval church. Is there not the same destiny in store for very many of the races which we now call the lower races of the world?—*The Spectator*.

STRONGLY INDORSED.—The advertising of Hood's Sarsaparilla appeals to the sober, common sense of thinking people, because it is true; and it is always fully substantiated by indorsements which in the financial world would be accepted without a moment's hesitation. They tell the story—HOOD'S CURES.

Hood's PILLS cure liver ills, jaundice, biliousness, sick headache, constipation.



WE Manufacture Fine

RODS, REELS and other FISHING TACKLE.

SELL THEM AT FAIR PRICES, AND WARRANT ALL GOODS THAT BEAR OUR TRADE MARK.

Send 5 cents in stamps to pay postage on the "Chubb" Catalogue of Angling Goods, to

T. H. Chubb Rod Co.,

POST MILLS, VT.

Please mention the Congregationalist.



FREE by return mail, full descriptive circulars of MOODY'S and MOODY'S IMPROVED TAILOR SYSTEMS OF DRESS CUTTING. Revised to date. These, only, are the genuine TAILOR SYSTEMS invented and copyrighted by PROF. D. W. MOODY. Beware of imitations. Any lady of ordinary intelligence can easily and quickly learn to cut and make any garment, in any style, to any measure, for ladies, men and children. Garments guaranteed to fit perfectly without trying on. Address MOODY & CO. CINCINNATI, O.



No ruined stockings; no embarrassing break downs; no metal in contact with the flesh, as all parts except the loop are inclosed in the webbing.

Samples by mail. Silk Elastic, Ladies' size, 40c.; with Belts, 75c.; Cotton Elastic, Ladies, 20c.; with Belt, 30c.

Sold by Leading Merchants.

WARNER BROTHERS,
359 Broadway, New York.



A Very Satisfactory Garment.

WHY? Because it Supports Stockings and Underclothes from the SHOULDER, and has no stiff cords; fits with perfect ease and freedom. Elegant, and strictly hygienic. Sold by leading dealers.

LADY CANVASSERS WANTED.

Send for Illustrated Price List.

THE TAY, HARMON & CHADWICK CO., Brooklyn, N. Y.

R WONDERFUL PREVENTIVE. L

Anti-Mus Keto

MOSQUITOS,

Flies and all other Insects.

ABSOLUTE Relief from these Torments.
REFRESHING PERFUME.

FOR SALE BY ALL DRUGGISTS.

S Prepared only by L

Robert Low's Son, Ltd., 17 Cedar St., N. Y.

ALABASTINE



Is recommended by the Michigan State Board of Health for its sanitary qualities. WALL PAPER IS OFTEN POISONOUS. Kalsomine, Oils and Rubs Off. ALABASTINE is ready powder ready for use by adding cold water. Can be easily brushed on by any one. When drying your ceilings and walls combine health, beauty and economy by using Alabastine. 1 lb. of wall covered for 1 cent.

The Doctor.—"One layer of paper is bad enough, you have three here. Baby may recover but cannot thrive."

Alabastine is Pure.
Alabastine is Permanent.
Alabastine is Pretty.

Costs less than Kalsomine. Paper or Paint. Makes Pure Porous, Pretty ceilings. White and 12 beautiful tints shown on sample card. Send for one with full information. N. E. BRANCH ALABASTINE CO., 149 High St., Boston.

MAGEE RANGES & HEATERS

Were Awarded the GOLD MEDAL and the SPECIAL DIPLOMA at the last three Exhibitions of the Massachusetts Charitable Mechanic Association where shown. No other makers of STOVES OR FURNACES ever received such CONTINUED ENDORSEMENT.

Careful Preparation of Food

Is unavailing without the aid of a good cooking apparatus. The best cooks demand the best ranges and stoves. Miss Parloa who inaugurated the American Cooking School, always uses and recommends the MAGEE AS THE BEST.



THE MAGEE Boston Heater FURNACE

For heating with warm air only, or in COMBINATION with HOT WATER, IS EVERYWHERE DESERVEDLY POPULAR. We GUARANTEE it to give perfect satisfaction in every particular if properly arranged and used.

MAY WE SEND YOU A DESCRIPTIVE CIRCULAR WITH REFERENCES—LETTERS FROM USERS?

MAGEE FURNACE CO.,

32, 34, 36 & 38 UNION ST., BOSTON, MASS., 242 WATER ST., NEW YORK; 86 LAKE ST., CHICAGO.

W. & B. DOUGLAS. MIDDLETOWN, CT.

Branch Warehouses,
37 John St., New York, and
Lake St., Chicago.

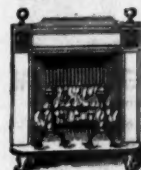
MANUFACTURERS OF PUMPS.

Hydraulic Rams, Garden Engines, Pump Chain and Fixtures, Iron Curb, Yard Hydrants, Street Washers, etc.

WORKS FOUNDED IN 1822. Highest medal awarded them by the Universal Exhibition in Paris, France, in 1867; Vienna, Austria, in 1873; and Centennial Exhibition, 1876.



THE BAY STATE FRANKLIN.



An Elegant Russia Iron Open Stove or Portable Fireplace.

Light, and Easily Moved! Suitable for any Room! Invaluable for Sick Chambers!

Especially desirable for the cool mornings and evenings of this season of the year, as well as in the winter months. Fine for country and seashore houses. Can be fitted

for wood, coal or gas. Send for circular.

BARSTOW STOVE CO.

Bay State Furnaces, Ranges and Stoves,
BOSTON. PROVIDENCE. NEW YORK.

Getting Thin

is often equivalent to getting ill. If loss of flesh can be arrested and disease baffled the "weak spots" in the system are eradicated.

Scott's Emulsion

is an absolute corrective of "weak spots." It is a builder of worn out failing tissue—*nature's food* that stops waste and creates healthy flesh.

Prepared by Scott & Bowne, Chemists, New York. Sold by druggists everywhere.

IT IS WORTH KNOWING



It is Interesting to Read what

Comfort Powder

will do for you.

It will cure

Eczema, Itching,
Chafing, Erysipelas,
Salt Rheum, Bed Sores,
Irritation under Truss, Burns,
a Chafing Baby, Tender Feet.

It ensures a clear complexion. Sold by druggists, 50 cents per box, postage paid.

COMFORT POWDER CO., HARTFORD, CONN.
Send 2 two-cent stamps for liberal sample and book.

Use COMFORT SOAP,
the Finest Medicated Toilet Soap for the
Hands, the Face, and the Complexion.



NEW METHOD OF TREATING CATARRH

Sent to any part of the country. The

CHEAPEST AND BEST METHOD

Ever discovered. Whole families can be cured at a trifling expense. A cure guaranteed, or money refunded. Give us your address, it will cost you nothing, and we will mail to you a book containing full description of this marvelous discovery.

DR. F. ECCLES,

Free trial at the office.

151 Tremont Street, Boston, Mass.

WHAT MEN SAY.

— It is something to have life in these days.—*Ex-Senator Henry L. Dances.*

— A Brooklyn pastorale is at the greatest altitude of conspicuity.—*T. De Witt Talmage.*

— We owe a debt to moral obstinacy, which is but another word for spiritual conviction.—*Rev. Dr. Joseph Parker.*

— Many Unitarians I meet feel that being a Unitarian simply means not being anything else.—*Rev. M. J. Savage.*

— Public offices should be created and conducted exclusively for the benefit of those who do not fill them.—*Hon. Hoke Smith.*

— The old theology came to history through doctrine, but the new comes to doctrine through history.—*Dr. A. M. Fairbairn.*

— On the whole, I must confess that I have no faith in the art of book criticism as it is practiced nowadays.—*Prof. H. H. Boyesen.*

— All plans for the future of our race which omit the United States are as vain as the planning of an arch without the keystone.—*A. Conan Doyle.*

— After His meek and gentle Son, God has no better gift to give to any woman He loves than just the love of a courteous Christian gentleman.—*Rev. Alexander Whyte, D. D.*

— Two pilgrimages every American citizen who can obtain the money and time should make: one to Washington, the other to the battlefield of Gettysburg.—*Rev. Dr. J. M. Buckley.*

— The heart of the Irish people beats for Ireland, and the Irish people care not whether it is ruled by a Protestant Irishman or a Catholic Irishman, provided he be a true and faithful Irishman.—*Father Conaty.*

— An author nowadays goes out and the first thing he sees is a mud puddle, and he describes it. But, if you look sharp enough and long enough, at the bottom of every mud puddle you can see the sky, and that's just what your modern realist doesn't see.—*Prof. A. T. Hardy.*

— If ministers could but realize that the universal and imperishable part of the Bible is utterly beyond the reach of all criticism and that it verifies itself in the universal and imperishable part of man, they would bid the "higher critics" Godspeed.—*Rev. George A. Gordon.*

— I believe there has never been a President of the United States who has not to the very best of his ability, God helping him, tried to make a good President. I think this has been so from the beginning to the end and I am glad tonight to salute the President of the United States.—*Senator Joseph R. Hawley.*

— Whether paternalism is a good thing or a bad thing depends upon who the father is. There is a great difference between a hot-headed, hare-brained German kaiser, who says to all Germans, "I am your father," and the sixty-five millions intelligent Americans, who say that they are their own father.—*Rev. Dr. H. L. Wayland.*

— In listening to what passes for church literature we are shocked to find to what extent Nestorianism prevails. It is pitiful to see the struggles of good men to reconcile their beliefs with the assumptions of modern critics that Genesis, Exodus and the Pentateuch in general were not written until after the captivity, and that the 110th Psalm was not written by David. If Christ were the ignorant man who mistook the Pentateuch for the work of Moses and the Psalm first named for David's, then Nestorius's belief that there were two Christs is the only way out. The higher criticism, undermining though it does much of the Word of God, may furnish a platform on which illogical people may unite today, but the next generation will repudiate it and take refuge in utter disbelief.—*Rev. Morgan Dix.*

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RISIBLES.

The Scottish beadle happily still retains the characteristics that have so long made him loved—and feared. In a church in a central town of Scotland lately a crowd had gathered to hear Mr. McNeill. For half an hour the beadle had worked hard at packing the people, at one time entreating and at another commanding them to "sit up." At last he retired to the session house, and addressing the committee said, "If John McNeill does his pairt the nicht as weel as I hae dune mine there's nae fear."—*Christian Leader*.

The late M. Coquerell of Paris used to tell of a pastor of the Dutch Reformed Church who was famous for his humor and courage and who, being on a Sunday at The Hague, was importuned by the frivolous courtiers there to occupy a leading pulpit. The preacher chose for his subject the narrative of the Ethiopian eunuch, and announced the following as the plan of his discourse: "I find in this story," said he, "four matters of astonishment, which go on increasing, the one upon the other. In the first place, I find a courtier who reads the Scriptures. Very astonishing! In the second place, I find here a courtier who confesses his own ignorance. More surprising still! In the third place, I find a courtier who begs instruction of his social inferior. Yet more remarkable! And in the fourth place, I find a courtier who becomes converted. The greatest wonder of all!"

Rev. Henry C. McCook, D. D., of Philadelphia, relates his attendance upon the lecture of a well-known Darwinian, who was proving his theory of evolution to a class in botany. After describing in detail the methods by which the gardener produced his hybrids, how with the utmost care he selected his stocks and arranged his cross fertilization, he passed to show how species after species of living things might arise by simple self-evolution, until arrested by the simplest of all questions from the doctor present, "But, professor, what has become of the gardener?"

The judge at a court in Maine sentenced a culprit to twenty-five years in the State prison. The prisoner's mother was struck at the magnitude of the sentence. "What did they do that for?" she exclaimed. "Twenty-five years! Why he won't be contented there three weeks."—*Ez.*



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